The LUTHERAN OUTLOOK

Looking Ahead in Higher Education
Bernhard Christensen

The Gloomy Dean
An Editorial

When Lutherans Worship
Clifford Ansgar Nelson

Conference Charts Future Course
An Editorial

THE PRESIDENT'S MESSAGE
Harold L. Yochum

Vol. IX DECEMBER, 1944 No. 12

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Pointed Paragraphs

LUTHER'S CHRISTMAS HYMN

Luther's books were smuggled into Scotland, and they affected John Wedderburn. In 1538 he was convicted of heresy and lost his goods. He fled to Wittenberg early in 1539 and registered at the university as Johannes Scotus. He was followed by his brother Robert and also by Tyffe and M'Alpine. He returned in 1542 and got out the *Gude and godly Ballatis*—mostly translations of Lutheran hymns. They were sung as early as 1556, as we are told by Knox.

In 1567 James Wedderburn published *Ane compendious Booke of godly and spirituall Songs collected out of sundrie partes of the Scripture, with sundrie of other Ballates changed out of prophaine sanges, for avoyding of sinne and harlotrie, with augmentation of sundrie gude and godlie Ballates not contenit in the first edition.* It is mostly a translation of Lutheran hymns, and it had a wide and deep influence. From the print of 1621 we give Luther's great Christmas hymn, and this quaint translation should interest all Lutherans:

ANE SANG OF THE BIRTH OF CHRIST

(With the tune of Baw Lula Law)

I come from hevin to tell
The best nowellis that ever befell.
To yow this tythingis trew I bring
And I will of them say and sing.

This day to yow is borne ane Childe
Of Marie meike and Virgine mylde,
That blissit barne, bining and kynde,
Sall yow rejoyee baith heart and mind.

My saull and lyfe, stand up and see
Quha lyes in ane cribe of tree,
It is Christ, God's Sonne and aire.
Quhat babe is that, so gude and faire?

O God! that made all creature,
How art Thow becum so pure,
That on the hay and straw will lye,
Amang the asses, oxin, and kye?

O, my deir hert, young Jesus sweit,
Prepare Thy creddill in my spreit,
And I sall rocke Thee in my hert,
And never mair from Thee depart.

But I sall praise Thee ever moir,
With sangs sweit unto Thy gloir,
The knees of my hert sall I bow,
And sing that right Balulalow.

(Editorial Notes: v. 1. nowellis—news; *2. barne*—child; *bining*—benign; *3. Quha*—who; *aire*—heir; *4. kye*—cows; *5. creddill*—cradle; *spreit*—spirit; *6. balulalow*—lullaby.)

—William Dallmann in The Lutheran Witness.

If God as the moral Governor of the universe, even with the profoundest fatherly love, forgives, He must do it in a way that will not legitimize sin on the one hand, and will win the the heart to penitence and faith on the other . . . . To make this possible Jesus died on the cross for you and for me. —Mabie.

FULL SURRENDER

As surrender was glorious for Christ, so is it for those who follow in His steps. Full surrender to God means farewell to half-hearted religion. It means the lifting of our lives to a higher plane of living where there is greater effectiveness in Christian service and a deper and more abiding sense of Christ's presence. It means a new delight in prayer and a richer, more continuous fellowship with God.

Dr. Olmstead.

If a man has not the love of God in his heart, he needs regeneration.—D. L. Moody

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DARKNESS CAN'T PUT IT OUT

In his recent book, *New Eyes for Invisibles,* Dr. Rufus Jones writes:

"We now know that the mysterious saying that 'the darkness comprehended it not' ought to be translated: 'The darkness does not put it out!'" If it is true that the darkness does not put God's light out, it is one of our greatest truths. We need to hold on to it just now—the darkness, even this sevenfold darkness, does not put out the Light. We need not try to protect it by hiding it under a bushel against the storm, for no storm can put it out. The man who wrote this passage claims to have seen the crucifixion. It looked as though the Light was put out, but across the years the beloved disciple saw that it was still shining, that it had not gone out in the darkness. He was probably writing in the darkness of Domitian's reign, when the might of the Roman empire was pitted against this new faith. In the very forefront of his Gospel, in that time of impenetrable darkness, he put the words of comfort: 'The light goes on shining in the darkness and the darkness does not put it out.'"

If you get only chaff from the pulpit, remember that you get the finest wheat from the reading-desk.—John Wesley.

OUT AND OUT

Some men are afraid of being too religious. What we need today are men who believe down deep in their soul what they profess. The world is tired and sick of sham. Let your whole heart be given up to God's service. Aim high. God wants us all to be His ambassadors. It is a position higher than that of any monarch on earth to be a herald of the Cross but you must be filled with the Holy Ghost. A great many people are afraid to be filled with the Spirit of God afraid of being called fanatics. You are not good for anything until the world considers you a fanatic. Fox said that every Quaker ought to shake the country ten miles around. What does the Scripture say? "One shall chase a thousand; two shall put ten thousand to flight." It takes about a thousand to chase one now. It takes about a thousand Christians to make one decent one now. Why? Because they are afraid of being too religious. What does this world want today? Men—men that are out and out for God, and not halfhearted in their allegiance and service.—*D. L. Moody.*

Pray not for lighter burdens but for stronger backs.—Theodore Roosevelt

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WHY HE OPPOSES LIQUOR

As a Christian minister I oppose drink because it opposes me. The work I try to do, it undoes. It is an obstacle to the spread of the Gospel; nay it is an enemy which assails the Gospel and whose complete success would drive the Gospel from the earth.—*Rus D. Foss.*

It is astonishing how soon the whole conscience begins to unravel if a single stitch drops; one little sin indulged makes a hole you could put your head through.—Charles Buxton.

The Lutheran Outlook

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REV. E. E. RYDEN, D.D., Editor
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President: Rev. Harold L. Yochum, D.D., 4... Three Mile Drive, Detroit, Mich.

Secretary: Rev. Lawrence M. Stavig, D... Sioux Falls, S.D.

Treasurer: Mr. Otto Leonardson, 415 E... vard St. S.E., Minneapolis, Minn.

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EDITORIAL

Conference Votes On Future Course

ANOTHER biennial convention of the American Lutheran Conference has been held. The meeting in Milwaukee, Wis., in historic St. Paul's Lutheran Church, November 15-17, was the second such gathering in the Wisconsin metropolis. In many respects it was a notable one, as much because of the large attendance and the lively interest manifested in the proceedings as for the important decisions the convention was asked to make. Here are a few things the Conference did:

Adopted by unanimous vote the Overture on Lutheran Church Unity.

Voted to transfer its Student Service work to the National Lutheran Council.

Adopted a pronouncement on the divorce problem.

Went on record in favor of exploring the possibilities of establishing a Lutheran university, including a post-graduate school of theology.

Created a standing Conference budget committee.

Agreed to continue to sponsor Seminars as a biennial project of the Conference.

Reaffirmed its desire to further Lutheran fellowship and cooperation, and authorized the appointment by the Executive Committee of a committee of five to study the matter of setting up additional specific objectives for the Conference.

It was the last of the above items that evoked the most spirited discussion during the convention. This was only natural, since it involved the whole question of the future course of the Conference. A notable address by Secretary L. M. Stavig on "The Genius of the American Lutheran Conference" had prepared the ground for a thorough-going debate on the issue. This address, which will appear in the next issue of the LUTHERAN OUTLOOK, had pointed out that the gradual transfer of various functions of the Conference to the National Lutheran Council had made it imperative for the Conference not only to justify its continued existence but also to chart a future course.

Organic union of the five constituent bodies of the Conference was one of the proposals suggested by Dr. Stavig. Enlargement of the Conference to include other Lutheran groups was another. A third suggestion was that the Conference maintain its present identity, but that it explore new areas of service and cooperation.

A VIGOROUS MOVEMENT to expand immediately the membership of the Conference was led by Dr. P. O. Bersell, president of the Augustana Synod. Dr. Bersell contended that such a course was not only logical but also consistent with the action of the 1942 convention in Rock Island, at which time the Conference went on record in favor of carrying out the spirit of the "Columbus Resolution" and instructed its Executive Committee "to negotiate with all other Lutheran bodies, looking toward a more inclusive organization whose constituency shall be truly representative of the Lutheran Church in America." The Augustana Synod president urged that the consummation of this policy should be sought, even if it involved a reorganization of the Conference.

The Milwaukee convention, however, seemed to be of a different mind and finally adopted a committee report reading as follows:

The American Lutheran Conference, in adopting the Overture on Lutheran Church Unity, has reaffirmed its desire to further Lutheran fellowship and cooperation.

We believe that the American Lutheran Conference as such has a contribution to make in the cause of Lutheran unity, and that steps should be taken to carry in-

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to specific situations our many pronouncements on Lutheran cooperation.

We therefore recommend that for the setting up of additional specific objectives a committee of five be appointed by the Executive Committee for the carrying out of the spirit and intent of this resolution.

Speakers on both sides of the question seemed agreed that Lutheran unity is definitely on the way, and that a larger federation of Lutheran bodies will eventually be realized. The real issue around which the debate centered was the manner of its achievement. With the rapid expansion of the National Lutheran Council, some expressed the conviction that two-thirds of the Lutherans of America are constantly being drawn closer together through their cooperation in that body and that the Council will thus become the channel through which a more complete unity will be brought about. Others felt that the American Lutheran Conference should not miss the opportunity of making a real contribution toward the attainment of the same ideal. Just how large that contribution will be, in view of the decisions of the Milwaukee convention, will, of course, now depend to a large extent on how aggressive a program will be proposed by the new committee of five and to what extent the Conference is willing to assume real leadership in the task of bringing into one great spiritual family the Lutherans of America.

It was rather unfortunate that a question of such great importance to the future of the Conference should have come up for decision in the closing hours of the convention, when perhaps only a third of the delegation remained. Nevertheless, the vote (30 to 24) probably reflected rather accurately the present temper of the Conference.

MORE UNANIMOUS, however, was the sentiment of the convention in regard to other significant moves. Here we may mention the decision to transfer the Student Service work to the National Lutheran Council. The United Lutheran Church in America, at its October meeting in Minneapolis, had already voted similar action, and, although many delegates in Milwaukee expressed some misgivings over the wisdom of surrendering one of the most outstanding cooperative projects of the Conference, the desire to move in the direction of unification of Lutheran effort seemed to outweigh all other considerations when the vote was taken.

Adoption of the Overture on Lutheran Unity also was by unanimous action. President Yochum reported to the convention that three of the constituent bodies—the American Lutheran Church, the Augustana Synod, and the United Danish Lutheran Church—had already adopted the Overture at their respective conventions and that the Norwegian Lutheran Church had virtually accepted its language in adopting the principle of selective fellowship. The action at Milwaukee, therefore, puts the Conference on record as expressing the conviction that the American Lutheran Conference, the United Lutheran Church in America, and the Missouri Synod have made it clear by various official declarations and agreements that they are in essential agreement on doctrine and practice and that "no additional theses, statements or agreements are at this time necessary for the establishment of pulpit and altar fellowship among Lutherans."

THE COMMISSION ON SOCIAL RELATIONS submitted to the convention a comprehensive study of a number of problems which are vexing present-day society. These included theses on "The Liquor Problem," "Gambling," "The Problem of the Rural Church," and "Church and State." It also resubmitted its theses on "Marriage and Divorce," a part of which had already been adopted by the Conference. Because of pressure of time, the convention found it possible to give consideration only to the latter study, of which two paragraphs were adopted. One of these recognized the fact that, because of sin, situations will arise which so disrupt the marital relationship that separation or divorce will be sought. Where such marital tension or estrangement come within the purview of the Church, however, pastors were admonished to employ every means to bring about reconciliation. The other paragraph dealt with church membership of divorced persons, and urged pastors, church councils, and congregations to deal with such in an evangelical spirit, with due regard for the honor and purity of the Church and due love and concern for the persons involved.

One of the high lights of the convention was a public mass meeting at which three speakers presented a symposium on the Church's attitude toward the problem of capital and labor. Dr. A. D. Mattson of Augustana Seminary, Rock Island, Ill., speaking on "The Church and Labor," asserted that rugged individualism tends to crush human personality, and that extreme socialization as in Russia, Germany, and Italy, may have the same result by swallowing up the individual in the group. "Our problem," said Dr. Mattson, "is to determine where to draw the line between the two, in order to preserve human freedom, on the one hand, and to have enough socialization for an effective functioning of society, on the other." "Socialism," he continued, "is upon us. It is characteristic of the era in which we are living, and we must see it in the light of Christian faith."

Mr. Kenneth Haagenson, secretary of the Milwaukee Association of Commerce, spoke from the standpoint of business management and admitted that employers have not always been fair in their treatment of their employees. Now that labor is in the saddle, however, he asserted that the temptation will be just as strong with them to misuse their power and to make unjust demands. He pointed out that labor is not always familiar with some of the problems confronting management, and he predicted that there will be a reduction of 37 per cent in employment in the Milwaukee area during the reconversion period from a war economy to peace.

Labor's case was presented by Mr. Theodore R. Dobbratz, a Lutheran layman of Milwaukee who is a mem-

r of the Lithographers' Union, A.F.L. Mr. Dobbratz clared that Christ's teachings are the only solution for e tensions between labor and capital. He asserted that bor is assuming a new attitude toward management d that many labor unions are giving thought to in- easing the efficiency of the worker rather than making w demands on management.

The symposium was an encouraging demonstration of hat can be accomplished by the Church in creating tter understanding among social groups. The meeting as marked by a quiet dignity, and, despite frankness the part of the speakers, they did not resort to recrim- ations. Perhaps the Church has lagged entirely too g in emphasizing the social implications of the Gospel d in pointing out that the problems which are so deep- disturbing mankind today can find their solution on- when men are willing that love, justice, and truth all become the dominating motive in their strivings stead of hatred, greed, and falsehood.

THE RESOLUTION REQUESTING the Executive Committee, together with the Commission on High- Education, to explore the possibilities of establishing Lutheran university in America, including a postgrad- te school of theology, came as a result of a scholarly dress by Dr. Bernhard M. Christensen, president of ugsburg College, Minneapolis, Minn., in which he sug- sted the desirability of a general survey of the field of gher education in the Lutheran Church of America. . Christensen, whose paper on "Looking Ahead in utheran Higher Education" is printed in this issue of e OUTLOOK, emphasized the necessity of the Lu- eran Church making a greater impact on the life of merica and asserted that there should be a more uni- d approach to the problem of higher education. Dr. avig, secretary of the Conference and president of ugustana College, Sioux Falls, S. D., had previously ggested in his paper on "The Genius of the American utheran Conference" that coordination and consolida- n of the educational set-up of the Church should be ven earnest study in order that the tremendous sums hich will be expended during the postwar period in the pansion of academies, colleges, and seminaries may re- lt in maximum benefit for the Kingdom.

It is rather significant that two college presidents of e Conference should have given expression to the me thought. Such pronouncements as these should not ignored by the Church. It is generally conceded that e institutions of higher learning hold a key position in e program of the Church, and it is of highest impor- nce that this branch of the Church's work should be so ganized as to eliminate duplication and confusion and strengthen and undergird the whole system of higher ducation.

It was interesting in this connection to listen to an- ther college president, Dr. Conrad Bergendoff of ugustana College, Rock Island, Ill., stress the impor- nce of parish education. Dr. Bergendoff advanced the thesis that the emphasis in teaching Christianity to children has been too much on the intellectual side and that the emotional nature of the child has been neglected. Children in the Sunday schools, he said, have been taught "about" religion instead of having the essence of Christianity implanted in their hearts. Too often, he added, children derive their impression of Christianity from instruction given in gloomy and unattractive Sunday school rooms in a church basement rather than from worshiping in a beautiful and inspiring sanctuary.

AN OUTSTANDING FUNCTION of the convention was the Conference dinner on Thursday evening sponsored by the Milwaukee Federation of Lutheran Laymen and the Southeastern Area Men's Brotherhoods, Wisconsin District, American Lutheran Church. The toastmaster was Dr. William G. Sodt, new superintendent of Milwaukee Lutheran Hospital, American Lutheran Church, at which institution an open house and chapel service had been held on Wednesday evening. The banquet speaker was Chaplain Andrew Boe of Schick Hospital, Clinton, Ia., who profoundly moved the delegates and other dinner guests by his description of the human wreckage resulting from war. He warned his listeners, however, that the moral casualties resulting from the present conflict will be even more disturbing than the physical disabilities suffered by men. Asserting that the nation's divorce rate will probably increase to a ratio of one for every two marriages, he charged that the failure of the American home to teach Christian morality is responsible for the appalling problems undermining the sanctity of the marriage relationship.

The devotional services of the convention were unusually impressive. President Yochum's gripping sermon at the opening communion service sounded the convention theme: "Faith Works Today and Plans for Tomorrow." Editors of synodical organs in the Conference gave the devotional addresses preceding each business session. Throughout the convention the delegates were continually impressed by the seriousness of the times and the urgency of the manifold tasks confronting the Church. In such an atmosphere they sensed not only the import but the appropriateness of the greeting which the Milwaukee Committee on Arrangements had printed on the official program:

"In these critical days, when hearts are troubled by the uncertainties of tomorrow and souls are tried by the enormous tasks before us, it is good to stand together in the shadow of the Cross and capture anew the power that comes from God and that alone can help us to solve the perplexing problems that confront us.

"May our meeting together in the shadow of clouds that roll up ever darker on the horizon give us a new conviction of the importance of inner unity, and may the days that lie ahead serve to brighten the determination and the courage with which we apply ourselves to our common task of bringing the love of Christ to bear upon human relationships."

Gloomy Dean and His Attack on Luther

SELDOM HAS AN UTTERANCE by a churchman on the other side of the Atlantic aroused a deeper feeling of genuine regret among American Protestants than has the recent diatribe against Luther and Lutheranism penned by William Ralph Inge, former dean of London's St. Paul Cathedral, now retired for ten years. Originally appearing in the *Church of England Newspaper,* it unfortunately was reprinted by *The Churchman,* an American Episcopalian publication. Still later, vicious extracts from the longer statement were given even wider circulation by *Time* magazine and other secular American weeklies.

Thus Martin Luther was presented to the American public as the "worst evil genius" of Germany and therefore the "scapegoat on whose shoulders we may lay the miseries which Germany has brought upon the world."

But not content with the attack on the person of Luther and his teachings, the "Gloomy Dean" proceeded to vent his spleen on the Church which bears the great Reformer's name, asserting that it is "essentially German" and that it has been unable to extend its influence beyond the Scandinavian and Baltic states; that it teaches "absolute obedience" to the "existing order of society," and that it "worships a God who is neither just nor merciful."

The key to Inge's attack, of course, may be found in his use of the word "scapegoat." Men are forever seeking a way of escape from their own sins by the convenient expedient of laying them upon another. Adam tried that method in the Garden of Eden—with poor success, however. In the final analysis, it was the Second Adam who had to become the Scapegoat for all of Adam's fallen race and to assume the guilt of all mankind. Does not Dean Inge know that the word carries with it the connotation of an innocent victim?

Dean Luther A. Weigle of Yale Divinity School, in a recent conversation with the writer of these lines, declared that there is scarcely a single sentence in Dean Inge's statement that is not "historically incorrect." Likewise, Dr. W. Pauck of Chicago Theological Seminary, one of the foremost church historians in America and a non-Lutheran, in a letter published in this issue of the OUTLOOK, declares that the Inge statement is "so fantastically wrong in practically every sentence" he feels that "Lutherans should not dignify it by a reply." "I suspect," writes Prof. Pauck, "that Inge is rather senile. Only thus can I explain the fact that he has been able to display his abysmal ignorance of Luther and Lutheranism in public."

Knowledge possessed by scholarly church historians, however, is not always knowledge possessed by the common man, and even many Lutherans who ought to be familiar with the teachings of their own Church and with the spiritual stature of Martin Luther have been deeply disturbed by Inge's ruthless assault on their faith. It is therefore of paramount importance that Lutheran pastors and spiritual leaders should reassure them.

Fortunately, it is not difficult to point out the gross distortions of truth of which the English ecclesiast is guilty. When he declares that Lutheranism is essentially German and that it has not spread beyond the Scandinavian and Baltic countries, it is only necessary to point out that Lutherans constitute 47 per cent of all Protestants and that they are found in all parts of the world. The Anglican Church, on the other hand, has utterly failed to establish itself anywhere on the continent of Europe and has fallen far behind the Lutheran Church in its spiritual impact on America despite the advantage it originally enjoyed in the matter of language and of British political domination in the colonial history of this country. Nor is it indicative of spiritual vitality in the Anglican Church that only ten per cent of the people of England are enough interested in religion to attend divine worship. It might be well for the "Gloomy Dean" to give serious thought to the rather sorry failure of his own communion before seeking to malign the Church of the Reformation.

As for the Dean's charge that the Lutheran Church teaches "absolute obedience" to the "existing order of society," it should be sufficient to point to Article XVI of the Augsburg Confession which indeed teaches that Christians "must necessarily obey their magistrates and laws," but explicitly states that they are not required to do so "when they command any to sin; for then they must rather obey God than men." Could the Dean improve on this?

And does Lutheranism worship "a God who is neither just nor merciful"? Surely the Dean must know that *sola gratia* is the very keystone of Lutheran theology. The truth is that Lutheranism emphasizes *both* the justice and the mercy of God. It does not regard Him as an indulgent deity who winks at man's sins and is indifferent toward his transgression of God's holy law, but at the same time, it reveals Him also as a loving Father who through infinite mercy has made it possible for His wayward children to return to Him. Calvary is the revelation both of God's justice and His mercy. Salvation comes to man not as a result of man's slavish obedience to the law, but as God's free gift through Jesus Christ. With Luther, the emphasis was always on God's love and mercy, not on man's merit or deserving. Surely Dean Inge must know that this is the very heart of the evangel, once hidden by priestcraft, which Martin Luther by God's grace brought to light and proclaimed to mankind.

When World War II descended upon the peoples of the earth with all the bitterness and hatred which only war can engender, the Christian Churches pledged each other that, no matter how the nations might be torn asunder by passion and strife, they would not permit the forces of evil to disturb the unity and fellowship which they possessed in Christ. Indeed, they called on Christians in every land to manifest their oneness

rist by resisting every form of prejudice, vindictive-
ss, and hatred.

How does Dean Inge's statement square with this high
olve? It is his own Church which has prided itself in
omoting the spirit of ecumenicity among Christian
mmunions. How can the Dean's un-Christian attack
fellow believers help to heal the divisions among
rist's followers? Surely there are enough enemies of
e Cross in the world who are seeking to divide and
stroy the Church without having her own servants
ing her into contempt by wounding Christ's broken
dy anew.

It should not be necessary for Lutherans to rise to
e defense of either Martin Luther or their own Church.
e Anglican Church, both in England and America,
e it to the whole Christian Church, and not least of all
Lutherans, to make it clear that they completely dis-
ow the Dean's statements and that they deeply regret
e wrong that has been done.

The latest development, which indicates that Protes-
ntism is united in appreciation of Martin Luther's
adership of the Reformation and of the stand taken by
e Lutheran Church throughout the world in support
his thinking, is a strong statement made public De-
mber 9 by the Federal Council of Churches of Christ
America and signed by nineteen "non-Lutheran
ristians," among them denominational and theological
aders of America. The statement follows:

"We deeply regret that the venerable Dean Inge
ould have lent his name to the view that 'the scape-
at on whose shoulders we may lay the miseries which
ermany has brought upon the world' is to be found in
uther and Lutheranism. Such a statement is at vari-
nce with historic fact. We must not forget that at the
iet of Worms Luther defied not only the Papacy but
e Empire. Lutheranism in Germany, to be sure, be-
ame a state Church; yet out of that same Church has
me the Confessional body which has offered a more
alwart resistance to Nazi tyranny than has any other
roup. In Denmark and Norway the Lutheran Church
s a whole has been the very center of opposition. In
eneral in the Scandinavian countries and in the United
tates, Lutheranism has avoided the degree of subserv-
nce to the State undeniably to be found in sections of
e Church in Germany. We who are non-Lutheran
hristians wish to record our tribute to the devotion to
emocracy of the five million Lutherans in the United
tates and our dissent from the hope that 'the next
wing of the pendulum will put an end to Luther's in-
uence in Germany.' We hope rather to see a renais-
ance of the spirit of that Luther who placed above all
lse, loyalty to God."

Signatories are Dr. Roland H. Bainton, Yale Divinity
chool; Dr. George A. Buttrick, Madison Avenue Pres-
yterian Church, New York; Dr. Robert L. Calhoun,
ale Divinity School; Dr. Samuel M. Cavert, general
ecretary of the Federal Council of Churches; Dr. Hen-
y S. Coffin, president of Union Theological Seminary;
Dr. J. Harry Cotton, president of McCormick Theological Seminary; the Rt. Rev. Angus Dun, Protestant Episcopal Bishop of Washington, D. C.; Dr. Douglas Horton, General Council of the Congregational Christian Churches; Dr. Edgar DeWitt Jones, Central Woodward Christian Church, Detroit; Dr. Kenneth S. Latourette, Yale University; Dr. John A. Mackay, president of Princeton Theological Seminary; Dr. Charles C. Morrison, editor of *The Christian Century;* Dr. John R. Mott, chairman of War Prisoners' Aid of the Y.M.C.A.; Dr. Reinhold Niebuhr, Union Theological Seminary; Bishop G. Bromley Oxnam, president of the Federal Council of Churches; Dr. George W. Richards, president-emeritus of the Theological Seminary of the Evangelical and Reformed Church, Lancaster, Pa.; Dr. J. McDowell Richards, president of Columbia Theological Seminary, Decatur, Ga.; Dr. Henry P. Van Dusen, Union Theological Seminary, and Dr. Luther A. Weigle, dean of Yale Divinity School. Dr. Buttrick, Dr. Jones, and Dr. Weigle are all past presidents of the Federal Council.

Conscription of Youth Backed by President

TEN DAYS after he had been reelected as president of the United States for a fourth term, Franklin D. Roosevelt came out with a public announcement that, although he had not revealed his views previously on the subject, he had favored a program of compulsory universal service for American youth during peacetime right along. He made it clear that he would "press" Congress this winter for the enactment of such legislation.

When urged by newspaper correspondents to clarify his views on the type of training that would be required of 18-year-old boys, Mr. Roosevelt fenced with his interrogators in characteristic fashion and laughingly inquired of them if cooking should be taught to girls. In some quarters the language of the President was interpreted as indicating that training of girls was also contemplated in his compulsory program. Throughout his interview with the press on November 17 Mr. Roosevelt appeared highly amused over questions asked him regarding the peacetime conscription plan, but he cleverly succeeded in keeping the nation in the dark as to the scheme which has been formulated for adoption by Congress.

Mr. Roosevelt's caution was undoubtedly prompted by the wave of protest which has swept over the country against the proposal. On the very day before he revealed the fact that he is behind the conscription plan, 103 archbishops and bishops of the Roman Catholic Church, meeting in Washington, went on record in opposition to the enactment of such legislation at the present time. Inasmuch as the Federal Council of Churches of Christ in America had previously expressed similar opposition, the action of the Roman hierarchy placed practically the entire Christian Church in this country solidly behind the movement to prevent the adoption during stress of war of a peacetime military training scheme. The Fed-

eral Council, at its biennial meeting in Pittsburgh on November 30, reaffirmed its stand after having overwhelmingly defeated a substitute proposal to take a compromise position. Almost simultaneously the board of managers of the National Congress of the P.T.A., meeting in Chicago, Ill., also reiterated its firm opposition to the plan, and practically every educational association in America has registered similar disapproval.

Commenting on the evasive tactics employed by the President at his press conference on November 17, the *Christian Century* observes that it "provides a perfect illustration of the slippery science of government by subterfuge to which the American people are by this time accustomed." It continues:

"The President wants universal military conscription placed on a permanent basis. He realizes that the time is running out in which it may be voted, so he intends to press for its adoption this winter. But Protestant, Catholic, and educational opinion throughout the country is against a decision now. The President is on the spot. He escapes by leaving 'no doubt in the minds of any of his listeners that what he was talking about was military training,' but he refuses to mention the word. But nobody is any longer deceived by such Machiavellian maneuvers. Those who oppose a decision now will take note that the President has made up his mind, that he expects to force an action when the new Congress convenes; and they will govern themselves accordingly."

Notable Meeting Held By Federal Council

INDICATIVE OF A POSITIVE TREND toward a more conservative theological position on the part of American Protestantism was the action of the Federal Council of Churches of Christ in America at its biennial convention at Pittsburgh, Pa., November 28-30, when it voted 11 to 6 to refuse membership in the Council to the Universalist Church of America which had petitioned to be admitted into the organization. The editor of the LUTHERAN OUTLOOK had the privilege of attending the Council sessions as a fraternal visitor from the Augustana Synod. The vote was taken by member bodies, and favorable action on the part of two-thirds of these was required by the constitution in order to grant membership.

On the other hand, the Russian Orthodox Church of North America, with 250 parishes and a membership of approximately 300,000, was received into the Council with only one dissenting vote.

Although the United Lutheran Church in America has only a consultative membership in the Council and does not enjoy the right to vote, its delegation, through Dr. F. E. Reinartz, registered emphatic objection to receiving the Universalists, pointing out that such action would be a violation of the preamble of the Council's constitution which limits membership to Churches that accept Jesus Christ "as their divine Lord and Saviour." Dr. Reinartz made it clear that the retaining of even a consultative membership in the Council on the part o United Lutheran Church was contingent upon strict ad herence to this doctrinal test. The Presbyterian Churc in the U.S.A. took a similar position, as did also th United Presbyterian Church. Said a spokesman for th latter group: "We have a conscience concerning thes things. These are truths that we must maintain at al costs."

Dr. Douglas Horton of the Congregational Christia Church made a plea on behalf of the Universalists. Th six Churches voting favorably on the Universalist pet tion were: the Congregational Christian Church, th Disciples of Christ, the Seventh Day Baptists, the Afri can Methodist Episcopal Church, the Friends, and th Colored Methodist Episcopal Church.

A strong stand was taken by the Council against th United States establishing diplomatic relations with th Vatican. Such action, it was contended, would confe upon one Church special preferential status in relatio to the American government, which is contrary to ou American tradition. The Council's statement, which wa adopted by unanimous vote, was couched in blunt lan guage. It reads as follows:

A continuing official connection between our gover ment and the Vatican would also have the unfortuna effect of encouraging the un-American policy of a unio of Church and State. The Roman Catholic Church h always advocated such a union; it regards itself, in fac as both a Church and a State. Our nation, since the da of its birth, has rejected the union of Church and Stat Other nations which do not share our tradition may fe that there are reasons of practical expediency for mai taining diplomatic relations with the Vatican. We do n regard such considerations as weighty enough to justi our country in compromising its historic position. temporary contact for a clearly defined purpose of neg tiation concerning a specific political or economic ma ter may be arranged if occasion arises, as, for examp when William Howard Taft in 1902 dealt with the iss of the Friars' Lands in the Philippines. This, howeve does not require the maintenance of regular diploma relations.

If it is argued that it is the Vatican as a State, not as religious institution, with which diplomatic relations a established it must be pointed out that in practice it impossible to separate the two. The Roman Catho Church, according to its own conception, is a religio body and a political body at the same time. It has clai ed temporal sovereignty even when it has had no ter tory over which to rule. Representation at the Vatic therefore involves a very different pattern of diploma relations from those which prevail among other states.

For the United States to have diplomatic relations wi the Vatican would be to have diplomatic relations wi the Roman Catholic Church. This procedure would aside the American principle of according all religio bodies the same status in the eyes of our governme Such a departure from our historic past might even le to an ultimate acquiescence in the doctrine enunciat

the encyclical of Pope Leo XIII on "The Christian nstitution of States" which bluntly declared that "It not lawful for the State to hold in equal favor differ- kinds of religion." What this encyclical condemns is at the United States has practiced."

While not satisfied with the present form of the Dum- rton Oaks postwar security proposals, the Federal uncil asked the Protestant Churches to give support the plan, but urged that important modifications be de. Reference to this action is found elsewhere in this ue of the OUTLOOK.

One of the most notable documents to come before the uncil was a 75-page printed report on "The Relation the Church to the War in the Light of the Christian ith." It had been prepared by twenty-five representa- e theologians of all faiths who had been appointed as special commission two years ago to study the problem d to prepare a report on their convictions and conclu- ns. The chairman of the commission, Dr. Robert L. lhoun of Yale Divinity School, presented the report the convention. Space limitations preclude discus- n of the document at this time, but we hope to be le to give a review of it in next month's issue of the UTLOOK.

The Conference Corner

By President H. L. Yochum

The Biennial Convention

TO ANY CHURCH BODY the regular convention, whether annual, biennial, or triennial, is of vital importance. Transaction of necessary business alone requires such conventions. Beyond that, it is only when representatives of the entire constituency gather for several days that the real spirit and motif of a group can be discovered. The association of these delegates for several days intensifies that characteristic esprit de corps and strengthens the inner unity of the group. Presentations and discussions stir up enthusiasm for the purposes and projects of the organization. Thus an impetus is given which will carry through the period of time between conventions.

Particularly is this true of a church body like the American Lutheran Conference, with no full-time officers or promotional workers. Here the biennial convention is the very heartbeat that sends the pulse of enthusiasm and fellowship throughout the body of the Conference to keep it alive and healthy between conventions. Obviously we need more than a "smooth" or a "cordial" convention to serve our purpose. As a tree roots more firmly because of the wind which tugs at its anchorage, so the unity and purposefulness of the Conference are strengthened by a wholesome amount of tension at its conventions.

There was tension at the 1944 convention, and we believe that it was wholesome. It was not accidental, but was deliberately encouraged. Like an electric current, it oscillated between what our hearts warmly desired and what our heads sanely told us was practicable. This was evident in the three points of tension during this session.

We wish to discuss these three points of tension in successive articles. The first, and it is fundamental, was the future of the Conference. The very right of continued existence was subjected to frank consideration. This may have puzzled some, but it clarified some general uncertainty on the subject. It was definitely agreed that the Conference has a specific purpose to serve, a destiny to achieve. Therefore it shall not only continue; it should advance.

The transfer of Student Service to the National Lutheran Council brought the picture of future development of the Conference into clear focus. We recognize that the Conference is not a functional agency, like the National Lutheran Council. Our various commissions serve in an advisory, not administrative, capacity. They correlate and encourage our work, but they do not direct or administer it. They foster fellowship while they provide mutual counsel. They study and report on matters of common concern in their respective fields. Likewise our Conference paper, the OUTLOOK, and our Seminars, held once in each biennium, aim to serve all Lutherans who take advantage of these projects, thus building up inner unity and a greater sense of fellowship among all Lutherans.

The action taken at the 1942 and 1944 conventions has defined more clearly the exact character of the Conference. Various activities were transferred to the National Lutheran Council, not under pressure but deliberately and voluntarily, recognizing as we do that the Council is a functional agency with an admirable record of service to its cooperating bodies. With the transfer of Student Service, authorized at the 1944 convention of the Conference, the functional activities of former years will no longer be a part of the program of the Conference.

Can this, or any organization, survive or prosper without any functional activity to give itself tangible expression? Or can it find itself and fulfil its specific purpose better, now that it has sharpened the point of its future perspective? This question was raised in the convention sermon and official report of the president. It colored much of the discussion. The incisive treatment which Dr. Stavig gave his subject, "The Genius of the American Lutheran Conference," compelled the convention to declare its convictions definitely regarding our future course. A concise statement was prepared and adopted by the convention which expresses the attitude with which we enter our new biennium:

"The American Lutheran Conference, in adopting the *Overture on Lutheran Church Unity,* has reaffirmed its desire to further Lutheran fellowship and cooperation.

"We believe that the American Lutheran Conference

as such has a contribution to make in the cause of Lutheran unity, and that steps should be taken to carry into specific situations our many pronouncements on Lutheran cooperation.

"We therefore recommend that for the setting up of additional specific objectives a committee of five be appointed by the Executive Committee for the carrying out of the spirit and intent of this resolution."

At Close of Service

By Einar Atair Paulanton, St. Paul, Minn.

WHERE saw I last
A Christian in whose eyes a tear
Spoke clearer than all speech-of-word
Solicitude for spiritual plight
Of fellow men?
I would complain not of the social grace
Wherewith we ply the stranger or the friend
At service-close;—
But let it be toned down, attuned
To holy place, not garrulous chat
Of market square—nor look askance
At swain that greets at door his maid,
Sensing how fit that holy thought
And beauty blend.
But I would see
Here, there, a face calm, grave, and sweet,
And see
Here, there,
Some mute-of-soul one reach a hand to press
A fellow hand in silence,
While a tear
Unbidden mounts to drop on raiment's edge,
A stain that will not mar e'en Sunday best.
—'Twas so of old;
And grant, O God, it still may be;
Then shall Thy Church be strong once more
To draw all men;
Then shall men feel there are who care
Whether they reach toward heaven or sink
To sad God-severance.
—Where saw I last
A Christian in whose eye a tear . . . .

Campus Perspectives

Conducted by Fredrik A. Schiotz, Executive Secty., Student Service Dept., 327 S. LaSalle St., Chicago, Ill.

In Answer to a Question

STUDENT SERVICE was on the Thursday afternoon agenda of the Conference convention that met at Milwaukee, November 15-17. A resolution from the convention's preliminary committee authorizing the transfer of student work to the National Lutheran Council was adopted unanimously. However, it did not happen without discussion and some questions. Pressure of time allowed an important question to go unanswered. We refer to the question raised by Dr. O. J. H. Preus, "What are the reasons for the transfer of a piece of work that the Conference seems to have done very acceptably?"

Let us begin our answer with reference to a policy adopted seven years ago. When your secretary began his work, it was the judgment of the Conference Executive Committee that we should cooperate with any Lutheran group that might be ready for it. This was tantamount to an acknowledgement that student service lay in an area where working alone would limit the possibilities of the work. Cooperation was immediately established with the United Lutheran Church. It has continued on a fraternal basis all along.

This summer and fall the Churches that are members of the National Lutheran Council adopted a new constitution for the Council. It is generally reported that the adoption vote was unanimous in each church convention. In this constitution there is provision for Council action in student work. It follows then that the only question at issue is "When?"

The action of the Milwaukee convention is the equivalent of answering the question by saying, "Now." This answer rests on several specific reasons:

1. The development of Conference student work has reached a point where it requires reorganization, to be set in a pattern that should prevail for five to ten years. To do this would stymie transfer to the Council by that many years or more.

2. The Board of Education of the United Lutheran Church is about ready to take on new secretarial help. Obviously, the propitious time for the transfer of this work is before such a step is taken.

3. We have reached a point in our student work where early attention should be given to property needs at given points. This can be done to better advantage as a joint undertaking. There are some areas where cooperation has definite limitations.

4. The prospective increased influx of students to college and university campuses after the war counsels early preparation to buy up the opportunities. Joint work will provide better opportunity for effective supervision.

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It goes without saying that the members of the American Lutheran Conference are concerned that there be a carry-over of purposes that have governed the Commission's work. The statement on transfer that will likely go before the National Lutheran Council sets forth the following purpose:

"The Department of Student Work of the National Lutheran Council shall have as its function, on behalf of the participating bodies,

"to conserve the Christian faith,

"to develop the Christian loyalty, and

"to cultivate the spiritual life of students; and

"to discover, devolop, and direct future leaders of the Church."

The President's Message

By Harold L. Yochum*
President of the American Lutheran Conference

This is the victory that is victorious over the world; namely, our faith. For who is there that is victorious over the world but he that believes that Jesus is the Son of God? I John 5:4, 5.

AS WE GATHER for the seventh biennial convention of the American Lutheran Conference, we are conscious of the serious import of these criti- days. Through the lurid clouds of world-wide war- we discern the glimmering light of victory and ace. With the memories of a quarter-century ago still esh in our minds, we realize how much depends upon itudes, principles, and ideals which will govern de- ions and actions of the immediate future. The welfare humanity for centuries may be determined by devel- ments of the months just ahead. And, we tremble as e recognize the apparent impotence of the Church to ape the course of events. How weak has been the in- ence of Christianity upon the mind of nations con- onted with momentous problems, both international d domestic! Where our testimony should ring clear a bugle call, it has been blurred and discordant. God's ord and God's people must be the conscience of our neration, but in this we have failed deplorably. We te with anxious concern how high-sounding declara- ns about "freedoms" and "rights of all peoples" have en replaced by power politics and grasping for selfish vantage. Our own beloved America is being seduced the temptress, Imperialism, corrupted by the exploi- tion of political control, torn apart by industrial and cial strife.

Nor can the organized Church commend its own ex- nple to the nation. We should be a spiritual commun- y, united in love; we are segmented into competitive oups that have either no will to be truly one or have ught a semblance of unity on its lowest level at the cost integrity of faith and principle. Even our various Lu- eran bodies have shown a tendency to give up the ave battle for unity and to retire into a moody defeat- m, a petulant impatience with one another.

In the face of these conditions we have boldly raised e standard of faith, taking as the theme of this con- ention: "Faith works today and plans for tomorrow." e know that God has not failed us; we have failed im with our littleness of faith. Therefore, we would n that spark of faith into brighter flame, besiege the rone of grace with importunate prayer, shake off the ackles of lethargy, indecision, and doubt, and dedi- cate ourselves anew to God's will and purposes for us. We would work today and plan for tomorrow with faith in the all-sufficient grace of God.

In Memoriam

Since our last convention we have lost a number of Lutheran leaders, two of them particularly active in the American Lutheran Conference. Truly spiritual giants among us, Dr. L. W. Boe and Dr. M. Reu have been used by God to bring us many blessings. We pause to reflect for a moment upon their distinguished career of service to the Church. We ask our Committee on Resolutions to prepare a suitable expression of our high regard for these great souls whom God has called to their eternal rest and reward.

Anniversaries

A number of significant anniversaries have been celebrated during this biennium. Two of our constituent bodies have commemorated the centennial of Norwegian Lutheranism in America; we thank God for the blessings He has bestowed upon them and, through them, upon our Church and our nation. The 50th anniversary of the Lutheran Publishing House at Blair, Nebraska, reminds us of the contribution which the publishing house makes to the welfare of the Church. How much higher education means to a church body is impressed upon us as we rejoice in the 75th anniversary of Augsburg College and Seminary at Minneapolis, and in the 50th anniversary of Pacific Lutheran College at Parkland, Washington. May God continue to prosper and bless these agencies, devoted to His service.

Our Mission

The American Lutheran Conference has made a brave effort to find and fulfill its mission amid the confusion which plagues our Church in these times. In line with the reorganization effected two years ago, shifting several fields of interest to the National Lutheran Council, our Executive Committee has endeavored to clarify the relationships of the Conference and the Council. Shall we designate the Council as a "functional agency," not based upon official church fellowship, facilitating the cooperative solution of practical problems confronting our Lutheran Church in America? Shall we designate the Conference as a "fellowship association," based on formal church fellowship with all that implies, dedicated to the mutual development of spiritual strength and unity? If this distinction is correct, there need be no duplication or competition on the part of these two organizations; rather will each be helpful to the other. Dr. Stavig's timely and significant address on "The Genius of the American

* This report was given at the biennial convention of the onference at Milwaukee, Wis., Nov. 15-17. Dr. Yochum and ll other officers were re-elected for the coming biennium.

Lutheran Conference" should stimulate vigorous thinking on this subject.

Student Service

If we accept the above definition of the spheres of activity which by their nature belong respectively to the Council and the Conference, we shall find it consistent to agree that the work of Student Service should be turned over to the Council. We are bound to regret giving up our most conspicuous example of cooperative endeavor; but if we feel that it can be done effectively, the Student Service of the Conference and that of the United Lutheran Church should be unified under the National Lutheran Council in the near future. We thank God for His rich blessing on this project in the past. We are grateful to Pastor Schiotz and his staff for the unselfish devotion, the competent service, and the spiritual emphasis which characterized their labors in this field. The convention should act upon the recommendation of our Student Service Commission that this department of our activity be turned over to the National Lutheran Council.

Overture for Unity

In an effort to further the cause of Lutheran unity, our Commission on Unity prepared a series of statements to be offered to all Lutheran bodies in America as a platform for fellowship negotiations. As adopted by our Executive Committee, published in our *LUTHERAN OUTLOOK*, and mailed to the president of every synodical body in the United States, this "Overture for Lutheran Unity" was accorded favorable comment. We are sorry that the Missouri Synod took no action on the Overture at its 1944 Convention, and that the attitude expressed by the United Lutheran Church at its recent convention was negative in color. We know of no official recognition of this document in other conventions outside our own constituency. We are happy to report that the Augustana Synod, the American Lutheran Church, and the United Danish Church adopted the Overture by unanimous vote, and that the Norwegian Lutheran Church took equivalent action by embodying parts of the Overture in its resolution on fellowship.

It is our hope that the adoption of this document by at least four of our constituent bodies, with a negative expression from none, serves to strengthen our own inner unity. The reaffirmation of the charter of the Conference, the Minneapolis Theses, should signify our agreement today as in 1930 on fundamental principles of doctrine and practice; should serve also as a kindly corrective where some pastors have departed from these principles; and should provide a line of direction for our future course. We feel that the cause of consistent and conservative Lutheranism in the best sense of those terms will thus be furthered. And we cherish the hope that all Lutherans bodies in this country may yet find our Overture useful as we seek mutual understanding and agreement.

Seminars

The Conference made a notable contribution to Lutheranism in America by sponsoring twenty regional Seminars. Timely subjects were presented by outstanding leaders who were selected from the Conference, the Missouri Synod, and the United Lutheran Church. Attendance was most gratifying in numbers and in distribution among the various synodical bodies. Enthusiastic appreciation was expressed, and we have been asked to provide similar seminars in the future. A vote of thanks is due Pastor Schiotz and his office secretary, Miss Olander, for their heroic labors in arranging the multitudinous details of these seminars. The convention will note that provision is made in the proposed budget for the continuation of such seminars every two years.

"Lutheran Outlook"

Another achievement of which the Conference may well be proud is the launching of the *LUTHERAN OUTLOOK* replacing the former *Journal of Theology*. Received with merited commendation by all who have seen it, the *OUTLOOK* has attained double the circulation of the *Journal* within less than two years. Offered at a very reasonable price, requiring a measure of subsidy by the Conference, the *OUTLOOK* should soon increase its number of subscribers by several thousand. All our pastors should encourage leading members of their congregations to read this paper. The Conference is deeply indebted to Dr. E. E. Ryden for his very capable editorship, which has had much to do with the popularity of the *OUTLOOK*. This venture will make a marked contribution to the cause of Lutheran unity.

Budget

In its effort to revitalize and promote the program of the Conference, our Executive Committee at its first meeting after our last convention approved an enlarged activity of most of its commissions, involving a corresponding increase in financial allotments. To facilitate the raising of the increased budget, a special Budget Committee was constituted. To it was assigned not only the allocation of the budget to the constituent bodies but also the scrutiny of appropriations, and the formulation of procedures for setting up the budget in the future. The recommendations of this committee will be presented to this convention for action.

Other Commissions

In the interest of brevity we have singled out the items presented thus far, feeling that they required special consideration. We would not thereby minimize the work done by other commissions and committees. Our program provides opportunity for each commisison to present its report. It is our hope that this convention will encourage a vigorous promotion of all the activities of the American Lutheran Conference. We commend the work of all commissions to your consideration.

Executive Committee

To provide direction for all the work and enterprises of the Conference, its commissions and committees, your Executive Committee has met several times each year during this biennium. Many hours have been spent in considering important matters; the members of the committee have been considerate and diligent. Since this committee is charged with the promotion of the interests of the Conference between conventions, some courageous decisions had to be made. It is our conviction that the American Lutheran Conference has much work to do if it would fulfil the destiny for which under God's providence it was brought into being.

Appreciation

In conclusion, I wish to thank all who have served on committees and commissions and all the officers of the Conference for their fine spirit of cooperation and for their devoted service. It has not been easy for us to try to chart the course of the Conference in these days. I have not felt myself particularly competent to serve as the President of the Conference, but I have tried to do all that my limited time and ability permitted for the welfare of the Conference and of God's Kingdom. Recognizing that one of the weaknesses of our organization is the lack of promotion between conventions, I have conducted a column in the *OUTLOOK* with the hope that it might help to build up a better understanding of the Conference among readers of various synodical affiliations. May God accept our efforts to serve Him, and use them to the glory of His name and the good of His Church!

May He bless us in this convention, graciously enabling us both to will and to do according to His good pleasure! May He grant us a faith that works today and plans for tomorrow!

Looking Ahead in Higher Education

By Bernhard Christensen*
President of Augsburg College

THAT THE CHURCH'S INSTITUTIONS of higher education are keepers of the Church's heritage has been true to a greater or lesser extent through many centuries. It is especially true, however, in a country where there is a definite division between Church and State, and where the patterns of democracy are followed in both ecclesiastical and political organization. While Christianity is not ultimately dependent for its progress upon the wisdom or learning of this world—indeed its appeal has frequently been first to the unlettered masses of the people—and as a spiritual movement its advance might seem to be independent of the intricacies of scholarship, yet it is equally true that evangelical Christianity is preeminently the religion of the Word, and therefore its progress has always been accompanied by, and to some extent has been dependent upon, a corresponding advance in education and culture. Christianity is truth as well as life. It brings to man a definite interpretation of the ultimate realities concerning God and man, life and death, time and eternity, the full understanding of which, however, is not the work of a moment or a year, but of the unfolding centuries of human experience and history. A major task of the Church in every age, therefore, is the stimulation and advancement of knowledge in all fields open to investigation of the human mind.

The Christian Church has no more solemn obligation than this: to provide for the dissemination among her members of truth—all truth as seen "through the eyes of Christ." And in every synodical group or denomination the major instrumentality for the attainment of this goal is the church-supported and church-controlled institution of higher education. No matter what advances may be made in the promotion of Christian student work on state-supported campuses—and certainly notable and far-reaching advances, for which we are profoundly thankful, have been made in the American Lutheran Conference—the above statement still remains valid. The schools of the Church are undeniably the chief agency for the preservation and transmission of the Church's heritage of truth to the oncoming generations.

Tasks of Immediate Concern

As we consider our part in the task of higher education at this particular time in the development of our country and our Church, there are, I believe, some things that we can practically take for granted as being of immediate importance and, therefore, demanding the attention of our educational leadership. For example, it would, I am quite sure, be an unjustified use of time to enlarge here upon the desirability of our institutions' making good use of the present times of financial prosperity for building up their material resources and thus preparing for needed plant expansion in the time immediately following the war. Probably without a single exception, all of our institutions are already pointedly aware of their opportunities and responsibility in this regard, and are exerting every effort to garner some financial good out of these evil days of world-wide warfare. The patent and undeniable fact is that this is a time when our church people, as well as philanthropically-

* An address at the American Lutheran Conference convention, Milwaukee, Wis., Nov. 15-17.

minded individuals in general, will respond generously to appeals for the support of vital and far-visioned programs of higher education.

Similarly, practically every educational conference held throughout the length and breadth of our country for the past year or more has considered the problems associated with veterans' education. Millions of dollars have been made available by our national government for the financing of this gigantic educational enterprise, reaching out not only to those service men who have been disabled, but to the whole rank and file of the armed forces who will be returning when the war is over. A vast machinery has been set up, covering the entire nation, to provide both for the counselling and guidance of former service men in their individual programs of education, and for utilizing the services of schools and colleges of almost every type and description. Educators throughout the land are giving earnest study to the problems of the adjustment and modification of curricular offerings to meet the needs of these multitudes of matriculants who in background, maturity, and purpose, will be so different from the groups of freshmen, or even upper classmen, who normally came to their doors in former years.

In passing, we may state that the Christian colleges and seminaries are in some ways particularly well equipped to serve the best interests both of the nation and of the returning veterans in this program. For to many of these men the Christian college campus will be a quiet haven of rest after the storm, a place for deepening spiritual and intellectual growth after having been long uprooted and blown hither and thither by the devious winds of war. We may well thank God for our Christian schools, not least in relation to the service that they will be called upon to perform in this vital work of educational and spiritual reconstruction. By this statement we, of course, do not wish to minimize any of the difficulties which the colleges will encounter in trying to be of real service to the veterans. Even the most expert skills of psychological and spiritual counsellors will be challenged to the utmost as they give themselves to the long task of guiding and remolding personalities and minds deeply scarred by the ravages of war.

II.

Surely we are not taking too much for granted if we presuppose that each one of our colleges will do everything within its power along these two lines, namely, financial expansion and definite preparation to meet the needs of veterans' education. Against this background, may we then, without attempting to be either dogmatic or exhaustive, go on to suggest a number of more general phases of our Lutheran educational program which today deserve thoughtful consideration and strengthening? The points that we shall stress have their application, at least to some extent, to all institutions of Lutheron higher education in America. While we are concerned specifically with the institutions of the American Lutheran Conference, it is well for us to remember that in this field, as in so many others, there are common needs and common problems in all groups having the Lutheran background and heritage. And toward the effective solution of these problems each group within Lutheranism also has its valuable contribution to make.

Liberating the Church's Intellectual Forces

1. As a first item needing emphasis today, we may mention the increasing liberation and stimulation of the intellectual forces of our whole Church. Once Christian theology was spoken of as "the Queen of the Sciences." By this it was meant to suggest that all knowledge finds its final center and focus in the revealed truths of Scripture. How far modern education has drifted from this point of view is manifest, and universally acknowledged. The increasing secularization of knowledge has been a leading movement in the western world for the past five hundred years, and toward the accelerations of this process our American universities and American educational philosophy have certainly made no little contribution. Only very recently did President Hutchins of the University of Chicago, a rebel against many modern educational trends, dare to assert that universal knowledge needs a central and unifying principle, and that this is to be found in theology. But President Hutchins' voice still remains a lonely one crying in a vast wilderness.

Now, among those to be blamed for the secularization of education in America, our Lutheran colleges and Lutheran scholars must certainly be included. For our Church has come far short of being faithful to its heritage in the matter of dedicating its best minds, lay and clerical, to devote themselves to the unfolding quest of truth in the various fields of human learning. Lutheran scholarship has, in fact, often tended to isolate itself from the most perilous arenas of intellectual struggle and to take refuge behind confessional bulwarks in such a way as to preserve its doctrines unimpaired, but also to render its teachings largely ineffective in molding the dominant concepts and thought-trends in American education. Now we have come to a time of disillusionment with the more superficial evolutionary concepts both in science and in education and politics, and there are open invitations extended to the Lutheran Church to take a larger place in making its historic heritage available and effective in the life of this country. This can never be done, however, unless the leadership of our churches and schools, with full confidence in the power of truth in every area of life, will give encouragement to scholars to work out the implications of evangelical Christian faith in the various fields of human interest and endeavor.

The Lutheran Church should, because of its heritage, be a foremost contender for intellectual freedom and progress, and theoretically this has no doubt been its attitude. But it could scarcely be maintained that we have been as successful as, for example, the Roman Catholic Church or some of the other Protestant denominations

stimulating scholars to produce well-written books applying the teachings of Christ and the Bible to the manifold phases of human knowledge and life. We need a stirring intellectual revival within American Lutheranism. We need to have the minds of our most gifted scholars, not only in the field of theology, but in science, in history, in literature and philosophy, and in many other fields, set aglow with the joy of the continuing discovery of the riches of truth as seen in and through Christ. And such is the spirit of intellectual rebirth and consecrated thinking which should dominate the life of all our Lutheran institutions of higher learning.

Applying Christian Faith to Life

2. As a second much-needed emphasis, we may mention a specific aspect of this struggle for the application of Christian truth to all of life, namely, the need of further exploration of what is commonly called the social implications of Christianity—that is, of the relation between our Christian faith-life and the common life of human society. These are times when the organizations of secular society in their various forms, totalitarian and otherwise, are boldly challenging the contention of Christianity that man's highest allegiance is to nothing earthly but to God himself. Nowhere is the process of secularization which we have just referred to more in evidence than in the social and political organization of human life. In many respects the Church, and not least the Lutheran Church, has been content in comparative isolation to occupy itself with issues no longer vitally pertinent, while other forces proceed to shape and mold the common life of man. A few weeks ago, at a Home Missions Conference in Minneapolis, Dr. S. C. Michelfelder pointed out that in a prominent publication by labor leaders, where the contributions of the various church bodies dealing with labor problems were listed, the Lutheran Church was the only one of the larger denominations conspicuous by complete lack of representation. One needs scarcely be among the prophets to state that unless we can enkindle in the students (and we may say also, the faculties) of our institutions of higher education, a deeper interest and a more passionate concern for the social needs of mankind, we shall by no means play our rightful part as effective "teachers of the nations."

The Christian faith has within it the very dynamite of God. The teachings of Christ with regard to human relationships are, to say the very least, revolutionary. All too largely have the conservative Protestant Churches permitted the groups with a more diluted theology on the one hand, and the Roman Catholic scholars on the other, to take the lead in releasing the ethical dynamics of the Gospel in this generation. And is it even necessary to mention that today, too, there are *international* problems of unmeasured importance, *inter-racial* problems fraught with significance for all mankind, and searching *ecumenical* problems concerning the relationships of the various Christian communions, that press in upon us and challenge the keenest and most consecrated thinking that all our colleges and seminaries and scholars are able to produce? Both our heritage as a Church and the time of destiny in which we find ourselves living, call us to give deeper attention to this social phase of Christian higher education.

Educating the Whole Personality

3. If, however, this passion for humanity shall be adequately grounded, and not become merely a deceptive social idealism building beautiful dream castles, it must be accompanied by a strong emphasis upon the education of the whole Christian personality. And this is possible only when the program of our schools places at the very heart of the educational process an unequivocal emphasis upon a personal commitment to Christ. Surely the futility of an education that is merely intellectual has been demonstrated once for all in this tragic generation! The leaders of the nations are today molding the life of mankind not by cold facts and objective generalizations, but by ringing challenges involving very life and very death.

And these forces are being brought to bear also upon the campus. As strikingly pointed out in a recent article in *The Christian Century,* the student of today is planning his future in the light of vast demands made upon his life—but demands made upon him by the *State,* not by the Church of Christ. This element of personal commitment to a cause as a dynamic factor in the molding of human life was clearly recognized and repeatedly stated in the teaching of Christ. Luther too certainly recognized and reechoed it. But Lutheran higher education, without sacrificing any of its emphasis upon thoroughgoing scholarship and untrammeled quest for truth, may well profit by an increasing stress upon personal commitment to Christ on the part of the students on her campuses. "The education of the heart is the heart of education."

A More United Educational Program

4. A fourth suggestion, of a more definitely practical character, toward the more adequate gearing of Lutheran higher education to the needs of this time, is that a comprehensive study be undertaken of the existing facilities for Christian higher education among us and that against this background of study an attempt be made to project a more united educational program for our Church. Higher education as it exists among Lutherans in America today is only very partially the product of constructive and far-visioned planning. To a considerable degree it is the result of trends and movements, immigrant and otherwise, which met the needs of a former age, but are not necessarily therefore adequate for today. While certain inevitable changes have been brought about by educational and spiritual developments, it is far from certain that these processes of accretion and weathering always produce the most desirable or efficient results. With each unfolding stage

in the life of any Church there is needed a corresponding reexamination of its educational machinery with a view to its most adequate and spiritual functioning. In this process it is of course self-evident that other factors than technical and statistical efficiency and economy must be given full weight.

Is it not at least worthy of earnest consideration whether we have not arrived at such a time in the history of our Church, especially here in the Middle West, where such a survey, with a view to more completely integrated and united service, might be undertaken with profit? It would seem that without in any sense violating synodical prerogatives, it should be possible so to organize the available facilities that each institution might in a larger degree feel that it was making a significant contribution to meeting the total needs of Lutheran higher education in this area. Such a united survey-study, if effectively carried out, might well result in an increase of mutual moral and spiritual support among the various institutions more valuable than the addition of millions of dollars in endowment.

Establishing a Graduate Faculty of Theology

5. As a fifth and final suggestion toward the strengthening of our total program of Lutheran higher education, may I mention another practical project which has been frequently discussed in recent years, but has not yet reached the state of concrete realization, namely, the establishment or development, at not too distant a date, of a Lutheran Graduate Faculty of Theology? It is, to say the least, a strangely anomalous situation that we find in the Church in America today when the Methodists and the Baptists, the Presbyterians, the Congregationalists, and the Episcopalians, not to speak, of course, of the Roman Catholics, all have well-established and well-recognized graduate schools of theologoy, while the Lutheran church, with its background and roots in the great universities of Europe and with a higher standard of education for its clergy than many other denominational groups, must still be dependent for its advanced theological training upon either the great private universities or those supported by other communions. No lengthy argument is necessary, surely, to show that a Church needs the work of advanced scholars in theology both to clarify its own viewpoints over against the changing thought-currents of the day, and to take its rightful part in making available the ever-increasing harvests of research. A scholarly and consecrated graduate faculty becomes a fountain-head of intellectual and spiritual vitality in any Church; its absence places a tremendous handicap upon the Church, or opens it to the continuous peril, of, even while purporting to defend the Faith, utterly failing to bring to its generation a vital and genuinely relevant presentation of the Gospel.

In addition to these general considerations, which always hold true, there are at least two other immediately pertinent factors which make more urgent at this time the development of a Lutheran Graduate Faculty in America. One is the ever-increasing challenge being presented by the non-Lutheran Protestant theologians to the Lutherans to take their part in the struggle for the truth of the Gospel in this age of theological reconstruction. Only a few weeks ago, for example, Dr. Wilhelm Pauck, speaking to the Lutheran Faculties Conference at Racine, gave expression to this challenge in an address which, to say the least could not but lead conscientious Lutheran theologians to blush with shame. There is a vast and recognized need for the contributions of Lutheran theology in the churches and universities of America today; but the Lutheran Church is far, far from adequately prepared to meet and answer that need.

The other factor, to which I trust we may refer with due humility, is the fact that the devastations of war in the Lutheran lands of Europe inevitably impose a large obligation in the realm of scholarship, perhaps also in that of ecclesiastical leadership, upon the Lutheran Church of America. Furthermore, the shrinking distances between the continents may well make more easily available for our assistance and fraternal cooperation for longer or shorter periods of time the Lutheran scholars of European countries. In any event, here is a field in which both our historic heritage and the theological situation both within and without our Church summon us to participate. We have learned with gratitude and deep interest that the United Lutheran Church at its recent convention instructed one of its boards to investigate the possibilities in this strategic area. It were well that all Lutheran bodies would give equal attention to this subject of our common interest, and that study might lead to timely and far-reaching action.

Vision on Part of Leadership Needed

The question may perhaps be asked whether the convention of the American Lutheran Conference is the proper forum for the presentation and discussion of questions such as those which we have suggested regarding the problems of Christian higher education. In reply it is to be said that progress in any and every phase of the program of a Church or group of Churches is largely dependent upon the vision and attitude of the leaders. So also is it in the realms of Christian education. Both the dominant emphasis in our various schools, the quality and comprehensiveness of their scholarship, the adequacy of the programs developed, and the integrations of effort achieved, will in large measure be dependent upon the type of intelligent and concerned interest manifested by the chosen leadership of the Churches which these institutions serve.

Today a great door of opportunity is unquestionably opened to the forces of higher education in the evangelical Churches in America. But as in Ephesus of old, with the open doors, there are many adversaries. If we are not to fail in a significant task in a deeply significant hour, it will require greater unselfishness as well as more united planning and more complete devotion to the cause of Christian higher education among us than many have hitherto given.

When Lutherans Worship

SECOND IN A SERIES ON "WORSHIP"

By Clifford Ansgar Nelson
Pastor of Gloria Dei Church, St. Paul, Minn.

It is truly meet, right, and salutary, that we should at all times, and in all places, give thanks unto Thee, O Lord, Holy Father, Almighty and Everlasting God, through Jesus Christ, our Lord . . . . Therefore with angels and archangels, and with all the company of heaven, we laud and magnify Thy glorious Name; evermore praising Thee, and saying:
Holy, holy, holy, Lord God of Sabaoth; heaven and earth are full of Thy glory; hosanna in the highest. Blessed is He that cometh in the Name of the Lord. Hosanna in the highest.

YOU WILL RECOGNIZE the above classic and beautiful words as a part of the communion service of your Church. They were not written in this century or the last. They come to us across the years as one of the most ancient communion hymns in the treasure of the worship life of the Church. They link us together with countless generations of Christian worshipers and make us part of the whole company of God's people, both in heaven and on earth. There is something absolutely thrilling in the fact that they are still used today when Christians of nearly all denominations meet at the sacrament of the altar. A hymn like that belongs to the Church universal. It seems to be almost a perfect expression of the mystery and awe, of the wonder and joy and thankfulness, that we know as we gather for worship.

It is exactly the blending of the ancient and the modern, the Scriptural and the poetic elements in Lutheran worship that constitute the loveliness of the genius of the worship life of our Church. We worship no God of our own contemporary invention, we are not left at the whim of the local pastor, we do not express only the mood of the moment or of the present age. Rather, ours is a God of the everlastings, who has been at work in the history of our race and once supremely made himself known in the life and deed, in the death and resurrection, of our Lord Jesus Christ. All the centuries attest His glory, and, when Lutherans meet for worship, they are guided by the experience of two thousand years of adoration and prayer in the life of the Church. We ought not to forget that, but rather thank God for the rich treasure of our great heritage as a people of God. It is the gathered wisdom of the centuries that the Church places at our disposal when she bids us lift up our hearts to God in language that expresses the devotion and love of those who have gone before.

Spiritual Needs Ever the Same

And if anyone should object and say that such ancient usage is foreign to the modern mood and temperament of this present age, that it does not express the needs of our own surging life of the twentieth century, let him remember that the soul of man does not change and the inner cry of the spirit is not a new element in life. It is only we who are new and of today. The soul of man remains alike, and only the God of yesterday can know and satisfy the clamant hungers that well up from the deeps of our experience today. The eternal Word of God is as fresh and up-to-date as the sun which rose in the early hours of this morning's dawn and brings light and life and warmth to our hearts today just as that sunshine keeps alive our cold and darkened world.

Sermon May Be Modern

On the other hand, our Lutheran worship has insisted that the ancient Word shall be interpreted to our own time in the vernacular of the modern idiom, by placing the sermon in the midst of the worship. That sermon remains a challenge to the preacher to be modern to his finger tips in speaking the will and way of the eternal God to people who walk along life's troubled way in this year of our Lord.

It is when we worship that we sense our magnificent unity with the whole of the glorious community of the redeemed. It is at worship that we understand the meaning of our classic Christian doctrine of the communion of saints. It is when we bow in adoration and praise and prayer that the walls of our church become transparent and we sense ourself at one with the vast company of people who have been a part or are a part of the glorious company and fellowship of the apostles of Christ. The great memories of history come alive to us and we share their witness and spirit. They are no longer figures wrought in statuary or stained glass, they are a part of life which we are called upon to run in our own turn in this present moment of time. With a little spiritual imagination the humblest of us can find romance and significant meaning for our own lives as we let the ancient words recall to us our great past of which we are the undeserved inheritors.

Where Men Meet on Same Level

And yet more than that—it is as we worship that we sense ourselves more truly than at any other time a part of the throbbing, living, family brotherhood which constitutes our race. We are delivered from the domination of our selfishness and concern with our own little circle, and we are translated into the community where brother feels the sorrow and pain of brother and all are tied together in the common brotherhood of our Lord, Jesus Christ. No one can truly worship God and not catch at

times at least the overwhelming splendor of being a part of the whole of humanity which is made together of one blood in order to share the common burdens of all. The whole thrust of the Gospel of Jesus comes into focus at this place.

Can any greater and more sadly needed service be rendered to our piteous, pathetic divided race today than at this place? The oneness of humankind in the family of the God and Father of our Lord Jesus Christ is explicit and implicit in the whole spirit of our Christian faith. The imagination is simply staggered to think of what can and must happen upon earth when the sons of men shall together discover this great richness which insists that we are all one in Him who has redeemed us unto God. If ever there shall be born in our world a new race that can live together in peace and concord without the ghastly and senseless shedding of blood that impoverishes and depletes our life, it will be through the binding together process that we can come in our sense of our oneness before God in gift and need. It is at the altar stair that we are one and that we know our equality. It is in our standing in the need of prayer and bending in confession and adoration that we know our desperate need of love and grace to ennoble and lift us.

"There Are No Dukes Here"

It is recorded how in the years following Waterloo, when the Duke of Wellington was feted and honored as the great hero of the hour, that one Sunday in the parish church where he knelt for communion, a poor, shabby-looking man elbowed his way in and crowded next to the duke at the altar rail. The usher tapped the man on the shoulder and said: "Move over there, that is the Duke of Wellington." The duke sensed the fitness of things better and said to the shabby man: "Stay where you are, there are no dukes here."

That is the great tradition of the Christian spirit that lives on in our worship. Before God we are neither great nor small, but before Him we are one because we need Him so much, and together we stand before Him to catch the radiance that only eternity can shed upon our little earthbound lives. In that oneness lies the only glorious hope for the deliverance of our race from hatred and suspicion, from bloodshed and fratricide, and into the glorious liberty of the children of God. In worship it is that heaven and earth meet; where man and God find each other, and where even a stone can become an altar until we cry out with Jacob of old: "Surely the Lord is in this place, and I knew it not. This is surely the house of God, and the gateway of heaven."

Luther Retained Vital Worship

It is this blending of the eternal and the contemporary that is the fascination of the Lutheran manner of worship. At the time of the Reformation, Dr. Luther very carefully conserved the elements that were vital and meaningful from all the past ages, while he eliminated and deleted those elements that did not conform to the Scriptural ideals of the evangelical principle. Our worship service is the cumulative growth of the years and is the pattern which men have found worthful and vital as the channel through which we can commune with our God and find forgiveness and instruction, assurance of God's presence, and the peace which passeth knowledge.

Every Lutheran ought to seek to understand the spirit and meaning of worship, because if he does, it will never seem formal and stiff, never old and uninspiring. Rather it will be found to be alive and real because it communicates to the worshiper today all the wealth and beauty of the ages.

Sequence in Lutheran Liturgy

And have you learned to appreciate the marvelous rhythm of a Lutheran service of worship? Have you caught the inner meaning of the altar as the center where the pastor shares with his people the bread of life as he reads the Scripture and leads in worship, and the focus toward which we turn in offering our praise and prayer unto the Lord? How wise the Church is to bid us bend the knee and bow the head in the confession of our faults and sins as we first come into the awesome presence of the Eternal. And having spoken our confession, we sing it in the ancient words of the Kyrie:

"Lord, have mercy upon us!
Christ, have mercy upon us!
Lord, have mercy upon us!"

It is only then that we are ready to hear the angelic song of "Glory to God in the highest, on earth peace, good will toward men," that announces to us the grace and mercy of our blessed Lord Jesus Christ who came to be our Saviour and Redeemer from all sin. No wonder then that we arise to sing forth the glorious song of praise and worship and thanksgiving to Him who has so graciously dealt with us in the incarnation, not according to our deserving, but according to His great love and mercy. Forgiveness is His greatest gift and all that is within us must lift in praise and adoration for so great and glorious a boon to sinful humankind.

And then the service proceeds with the ancient collect prayer which is the gathering together into a sentence or two the petition of the people to God. Those prayers are perfect gems, and their stately and lovely language in the variation of the ever-changing church year usually include in a few words the whole of our religious aspiration.

Whole Compass of Revelation

Then we are ready to hear the Word of God: first in the Epistle for the day and later the Gospel, which through the course of the year give us the whole compass of the blessed Word of God as He instructs and cheers and comforts and warns and admonishes us. Those words are the basis on which the preacher brings his pulpit office to interpret to mortal men the undying message of the grace and challenge of God to go out into life not

only as hearers but doers of the Word. And then, before we return to our homes, the minister leads us in the prayer which is so broad and inclusive that it encompasses all the world and all the needs of the Church and of the souls of men.

Yes, our worship exhibits a remarkable treasure of truth. It is the bread by which we live, it is the song that thrills our souls, it is the poem by which our lives are renewed, and we can only respond in lives worthy of the high calling with which we are called.

Jesus once said: "God is a spirit, and they that worship him must worship him in spirit and truth." We Lutherans do well always to remember that when we come together for public worship. Ours is truly a rich and holy gift as we unite in the adoration of God. Our liturgy is a heavenly thing that raises our souls into the very threshold of eternity and bids us look up and praise as we catch something of the radiance and beauty of heaven in the course of our dusty pilgrimage toward God. The hour of worship can become for us the most wonderful of all the week, and it will be for us a foregleam and promise of that day when we shall stand redeemed and cleansed before the nearer presence of God, there to offer our tribute of praise at His holy throne.

The Reader's Viewpoint

CAN'T EXPLAIN WORKINGS OF HOLY GHOST

My dear Dr. Ryden:

WE OUGHT to realize that the work of the Holy Ghost belongs among the ineffable things of our theology. This is true not only in regard to the incarnation of the Eternal Word but also true in regard to the inspiration of the written Word. About such matters, we ought to be reticent to speak, and bow in awe and wonder. Søren Kierkegaard—God's princely fool—would remind us that we spend so much time looking at the mirror of the Word that we have little time to see ourselves reflected in it!

The writers of the Lutheran Confessions never felt the necessity of defining the doctrine of inspiration. It was sufficient to agree that the Scriptures are the "only judge, rule, and standard." Such matters were not matters of controversy with them, and I doubt very much whether they would have permitted them to be.

Today it is hardly desirable that we add another test of fellowship. The Augsburg Confession says that it is "enough to agree concerning the doctrine of the Gospel and the administration of the Sacraments." Anything else throws our message off the center and is likely to make us both fundamentalists and sectarians!

The predestination controversy of the last century turned about the important things—the meaning of the Gospel, sin and grace, justification by faith. That was its glory and its abiding worth. It's different when we engage in a controversy concerning the manner of the inspiration of the Scriptures, particularly when we are willing to grant them the full authority that the Formula of Concord demands. Somehow we become a little less than Lutheran!

Our dogmaticians have been to blame. They are still giving us theologies that try to prove the "inspiration of the Bible" by rational proofs or demand that we accept it on "faith." The first alternative is *rationalism,* the other is worse than *credulity!* Faith is something different from that. Our theology should reflect our preaching. Dogmatics ought to help us put first things first.

I am thankful for the *LUTHERAN OUTLOOK.* Those in the ULCA are too much wedded to the *Quarterly;* Missouri gathers insight from the *CTM;* those from Rock Island from the *Augustana Quarterly*—need I press the analogy! The *OUTLOOK* gives us a chance to find a common meeting ground. SK would say, "Tak for det."

Sincerely yours,

Bethlehem, Penna. Benjamin Lotz.

FANTASTICALLY WRONG

Dear Dr. Ryden:

Your letter asking me for a reply to Dean Inge's statement on Luther reached me today. I thank you for the honor you do me in making this request of me.

I find the statement so fantastically wrong—in practically *every* sentence—that I feel that Lutherans should not dignify it by a reply. I suspect that Inge is rather senile. Only thus can I explain the fact that he has been able to display his abysmal ignorance of Luther and Lutheranism in public. —Someone should send a reply to *The Churchman,* so that its readers may get better information.

Very sincerely yours,

Chicago Theological Seminary Wilhelm Pauck.
Chicago, Ill.

"ACCUMULATED THEOLOGICAL JARGON"

My dear doctor:

I was quite amused by the excessive use of "we" in the book review of Graebner's *Toward Lutheran Union* in the October number of the *LUTHERAN OUTLOOK.* Was Engberg speaking editorially, or was he doing it as the official spokesman of a constituted group? At any rate, when he states that "we agree" or "we do not" he has every right to do that. That is his right of free speech. Outside of that, he is covering a lot of ground since he does not state who these "wes" are.

Again who are these Lutherans who could object to an "entirely objective" study of the Bible? I also believe that the time is at hand, the time is always now, when the Bible needs to be studied and restudied. And while doing that, a scrapping of a good deal of this accumulated theological jargon would also go a long way to help Lutherans to understand each other.

Thank you!

Sacramento, Calif. W. F. Hertel.

"NEW LOW" IN RELIGIOUS JOURNALISM

The Churchman,
Guy Emery Shipler, Editor,
Dear Sir:

Regarding your recent article, "German Protestantism," by W. R. Inge, formerly Dean of St. Paul's, London:

Surely it can rarely have happened that an article so ill informed historically and so viciously prejudiced has been

foisted upon an unsuspecting public by an otherwise respectable theological journal. I *almost* believe—and I know a good many people who *do* believe—that in publishing this article you (and of course the *Church of England Newspaper)* have managed to strike a new low in religious yellow journalism.

The falsifications and misrepresentations in the Dean's article are so obvious that any unbiased, amateur student of Church History could easily refute Inge point for point. And one need not be a Lutheran in order to do this! An essay in refutation, however, would lead us too far afield at this time. But please note the following:

1. Anyone who can put Luther and Henry VIII into the same category (closing paragraph), either as individuals or as churchmen, knows precious little Reformation history, and badly misinterprets what little he does know.

2. Anyone who speaks of faith as "a resolution to stand or fall by the noblest hypothesis," is certainly not representing Saint Paul and the mind of the New Testament (paragraph five). Surely the great apostle himself would not recognize such a travesty of his teaching! Luther had a far better understanding of Saint Paul than the Dean's Neo-Platonism permits him to enjoy.

3. Anyone who, speaking of Lutheranism, can say, "It is nearly dead now," displays an amazing insularity of thought and comforts himself in vain with his lack of knowledge. The Lutheran Church is today the largest Protestant denomination in the world, numbering almost 85 millions. Far from being confined to Germany, Scandinavia and the Baltic States, as the Dean seems to think, the Lutheran Church finds her members in every part of the world. In the United States, for instance, the Lutheran Church has over 4½ million members, and perhaps 20 million adherents. Through the Lutheran World Convention, the Lutheran Church is united into a world organization such as no other Protestant denomination can boast. Dying indeed! Too bad the Dean does not seem to keep up with current history!

As to the other "cracks" which Dean Inge permits himself, it seems superfluous to make a rejoinder, since every school girl who has studied history knows better. How, for instance, can any sane student of history suppose that the misrepresentation in paragraph seven applies to Luther's true teaching on communion? For shame that a theological journal of some prominence should stoop to print such libel!

It is just too bad that the Dean seems to have found no time to read recent works in the field of Luther research. Had he as much as looked into the essays by Karl Holl, or into H. Boehmer's, *Luther in the Light of Recent Research,* or into the monumental work of J. Mackinnon, he would soon have discovered how untrustworthy are the ill-informed comments of Ernst Troeltsch on Luther and the Reformation.

But perhaps you will agree with me that this unfortunate article does not represent history at all, but simple spleen. The Germanophobe in the "gloomy Dean" is indeed seeking a scapegoat (first paragraph), and finds it in a monstrously perverted and distorted picture of Luther and the Lutheran Reformation. (Incidentally, one wonders how such an approach agrees with the Sermon on the Mount, or even with the better human ideals of Neo-Platonism! And have not psychologists taught us that the making of scapegoats is a defense mechanism which seeks to lay upon others the blame attaching to one's own self?) And yet I suppose such an outburst as this may be condoned in the case of the Dean by remembering his creeping senility and by supposing him to have had a bad case of war nerves. I suppose that anyone who has lived through hysterical days and nights of bombing and anxious waiting might be forgiven—especially if he were an old man—for suddenly forgetting all his presumed Christian training and ideals. Into the picture, too, comes the Dean's amazing insularity, which indeed knows his "little Isle," but seems quite innocent of knowledge about Lutheranism and world Protestantism.

The important question, however, is this: How can one excuse *The Churchman*—or any other theological or religious sheet—for printing such an ill-informed and ill-mannered effusion of spleen? Surely such a propaganda attack ought not to be tolerated in a Christian journal, even if it were true. But since it stands at antipodes to historical fact, what excuse can there be for printing it at all? Does the editor conceive this article as calculated to contribute in any way to the unity of the Church of Christ on earth, for which so many of us—Anglicans, too!—are working and praying ever at this time? Or can it perchance be supposed that such obviously perverted statements can be of service to the cause of greater understanding and cooperation among nations?

Really, it seems difficult—if not impossible!—to justify the publication of such an article as this from any point of view whatsoever. And if the editor of *The Churchman* is a gentleman—as I presume him to be—the least he can do, surely, is to invite some non-Lutheran church historian (such as Prof. W. Pauck of the University of Chicago) to reply to Dean Inge's screed.

Sincerely,

Albert A. Jagnow.

Professor of Church History
Wartburg Theological Seminary
Dubuque, Iowa.

A copy of the above letter to the editor of *The Churchman* was requested by us, and is printed here for the benefit of our readers.—The Editor.

VIEWING *the* BOOKS

LUTHER AND THE SCRIPTURES *by Dr. M. Reu. The Wartburg Press. $1.00.*

WHILE THIS REVIEW was being prepared, there appeared a most astounding book review in the *LUTHERAN OUTLOOK* for October 1944. It covered *Toward Lutheran Union* by Graebner and Kretzmann, and was written by the Rev. Emmer Engberg. A sizzling diatribe throughout, it closes with this amazing statement: "Missouri believes in the dogma of verbal inspiration. We do not! And until we can have 'agreement' on this question, any further talk of union is both unnecessary and nonsense." It appears from this paragraph that we have here a violent attack on the Missouri Synod. That is not so surprising. They must have become used to that by now. More surprising and much more serious is the fact that here is an attack on the dogma of verbal inspiration." For whom, pray tell, is the Rev. Mr. Engberg speaking when he says, "WE do not?" Who is "WE?" It would appear to even a casual reader that it means the rest of the Lutherans. But surely he must know that all intersymbodical documents, in so far as they deal with the question are against him. Could it be that he is raising the old bogey man of "dictation?"

On that background it seems timely to announce the appearance off the press of Dr. Reu's book on *Luther and the Scriptures.*

When Dr. M. Reu died last year, America lost her greatest Luther scholar. This seems to be the almost unanimous verdict of Luther scholars, not only in America, but in the land of the Reformation. How thankful the Lutheran Church in America can be for the writings he left behind him! Because of his superb scholarship and exhaustive research, students of Luther turn again and again to Dr. Reu for the last word as to Luther's position on a given question.

Out of the shuffle of questions that affect Lutheran union here is one that seems to have become preeminent. It is the question of the inspiration of the Bible. If our various synodical opinions on that doctrine are looming now as the greatest obstacle to union, it is time for the discussion to come out into the open. It is time we all talk frankly and clearly, and that we call a holiday on all double-talk.

No one questions that our final answer to the problem lies in the testimony of Scripture itself. But when it comes to defining the historic Lutheran position in the matter, we shall probably all agree that our two preeminent sources are Luther and the Lutheran Confessions. Dr. Reu's book gives us Luther's position. And it would be very sensible if those who so quickly give snap judgments on the position of Luther would first examine this little book of Dr. Reu to get "the evidence." The evidence is all there, at least all that is necessary to get at the Reformer's position on this problem.

Tremendously important is the statement in the Preface: "If only this would be recognized that one can maintain 'verbal inspiration' and at the same time reject the theory of dictation, not a little would be accomplished, because the assumption that these two are identical seems to be nearly ineradicable. Luther maintained the first and rejected the second."

The book has nine short chapters, and after a brief introductory chapter the writer discusses Luther's evolution of thought up to the time when the Scriptures became his sole authority (Ch. 2). In his Disputation with Eck, Luther "divorced himself from the authority of the Councils. When he denied their infallibility he advanced from their fallibility to the infallible Scripture as the sole decisive norm that wanted to be accepted as divine truth, and thereby without more ado he identified Scripture and the Word of God." Against Eck in September, 1519, Luther said, speaking of infallibility, "I have learned to ascribe this honor only to books which are termed canonical, so that I confidently believe that not one of their authors erred." Questioning the canonicity of James and other books in no wise affected his position on the inspiration and infallibility of Scripture. Luther was speaking of the books which he regarded as canonical when he used these terms.

In Chapter 6 of his book Dr. Reu declares in his chapter heading, "Even those parts of Scripture that do not concern our salvation were considered errorless by Luther." And in marshalling the evidence he proves that "Luther regarded even the chronological figures of Scripture as having been written under a special guidance of the Holy Ghost."

In his discussion of inerrancy, the author piles up quotations to show that the "once so popular distinction between the young and the old Luther, even in what related to Scripture, is a purely imaginary idea that is contradicted by the sources themselves. It is true that in the beginning Holy Scripture was not the only authority for Luther but it became more and more so in the course of time. At all times, however, he regarded it as the inerrant Word of God."

Dr. Reu has no hesitancy in using the term "verbal inspiration" of Luther's position. But he hastens to make it clear that this is in no wise a dictation theory. Luther was convinced of the personal cooperation of the various authors. They are not "mere amanuenses who set down on paper only what was dictated to them by the Spirit of God." They were much more 'independent instruments of the Spirit who spoke *their* faith, *their* hearts, *their* thoughts; who put their entire will and feeling into the words to such an extent that from what Luther reads in each case he draws conclusions concerning the character and the temperament of the authors."

All through his treatment there breathes the plea of the author that we Lutherans stop calling each other names. Can we declare a moratorium on charges of "dictation theory" against those Lutherans who still like to speak reverently of the "verbal inspiration" of Holy Writ? The writer of this review has still to find one single Lutheran in America or elsewhere who believes in a dictation theory. HAP

A HISTORY OF THE EXPANSION OF CHRISTIANITY. *Vol. V. The Great Century, in the Americas (except the United States) Australia and Africa. Vol. VI. The Great Century, in Northern Africa and Asia. By Kenneth Scott Latourette, New York: Harper and Brothers, 1944. $4 per volume. The final volume will appear in due course.*

This is a unique, a magnificent and monumental undertaking. Dr. Latourette is accomplishing a task which puts the whole Christian world in his debt. I have always thought that Church History should be written and taught as Mission History and the author has now shown us the way. It is to be hoped that mission teaching and preaching may be substantially illuminated, from the theological seminaries to the Sunday school and the home, by these volumes which should be found in every pastor's library and in all church libraries. The volumes can be bought singly. These volumes under review would serve our purposes best.

Dr. Latourette is simply beyond praise in his erudition, his amazing use of source material and his own mature appraisal and comment. The extent of the bibliography is astounding. I have been happy to find "Latourette" in the libraries of a few pastors—may their tribe increase! It is to be hoped that many of our laity will secure this set (or at least Vols. V and VI). Thus we shall have a more intelligent laity and clergy that will put world missions right at the heart of the local parish and the whole range of the Church's interests and activities.

We recommend heartily and unreservedly this splendid work. The Church in America can be deservedly proud of this fine scholar and this product of his extraordinary scholarship. —Geo. N. Anderson.

THE ONE STORY. *The Life of Christ. Arranged by Manuel Komroff. E. P. Dutton and Company, Inc. $2.50.*

This in an arrangement from the four Gospels telling the life of Christ without omitting any event and without the addition of a single word not found in the Authorized King James Version. The life and teachings of Christ are woven into a continuous whole, without interruptions and without repetitions, but also without changes. Such a book may serve a good purpose when, as here, no liberties are taken with the text, and it is clearly indicated where each passage comes from in the New Testament.—D. N.

POST BIOGRAPHIES OF FAMOUS JOURNALISTS. *Edited by John E. Drewry. Random House. $3.00.*

The book brings together a series of Post articles discussing persons who are, or have been, major figures in contemporary journalism, some of whom at least have made eminently worthwhile contributions to American journalism. Some of the careers are not of the kind that inspire, but all in all they give an insight into a field of activity that must always play an important part in the maintenance of the democratic way of life, and point beyond the pitfalls of the profession to high achievement. These biographies are well written and interesting as character sketches.—D. N.

WHEN CHRIST WENT TO CALVARY *by Rev. Harry Olsen and Rev. W. F. Troeger. Concordia Publishing House, St. Louis, Mo. $1.00.*

Two series of Lenten sermons, eight in each series. A freshness in style that makes them easy reading. Deeply spiritual and devotional. The language is not only simple, but pure and scriptural, no slang phrases or catchy words. It is a valuable addition to Lutheran Lenten sermons.—E.F.B.

MUSIC IN WORSHIP *by Joseph N. Ashton. The Pilgrim Press. $2.00.*

A teacher of considerable repute and experience in the history, theory, and practice of church music here sets forth the essential function of church music and presents certain means of attaining it. Though perhaps more helpful to ministers, organists, and choir directors of non-liturgical churches, it has suggestions of value also for Lutherans and for other churches of liturgical tradition.—D. N.

PEACE THROUGH CO-OPERATION *by J. Henry Carpenter. 113 pp. Harper & Brothers. $1.25.*

This small volume contains some thoughts on the attainment of universal peace. Dr. Carpenter, who is Executive Secretary of the Brooklyn Federation of Churches, is convinced that Christianity has the answer, that peace can come only through Christ. In this book he moves the answer from the realm of theory to the arena of reality. He is convinced that the Scandinavian countries through their co-operatives have shown us a way out of the economic chaos which inevitably leads to war. The author is especially anxious that the readers may see the necessary relationship between Christian cooperation and the co-operatives.—J. H. O.

TALES FROM SOUTHEAST ASIA *by Alice Hudson Lewis. Friendship Press. 80 pages. Paper 50 cents. Illustrated with photographs.*

A challenging book of six stories with their settings in Borneo, Thailand, Burma, Sumatra, the Philippines, and New Guinea. These tales, especially suited to the teen-age group, give a stirring picture of missionaries and native Christians at work in Southeast Asia. The last story, "Christmas in New Guinea," an actual account of a soldier's Christmas, will be of special interest to those who have friends and relatives serving in this area. —R. N.

PREFACE TO BIBLE STUDY *by Alan Richardson. Westminster Press, Philadelphia. $1.00.*

This book by the author of "Miracle Stories of the Gospels" is just what the title indicates, a kind of introduction to the Bible. The author discusses frankly and helpfully such questions as historical criticism, the inspiration of the Bible, the witness of the Old Testament, etc. His chief interest is to point out that the Bible is God's message to us today and to all generations, and that this message is concerned with sin and salvation, judgment and grace. Historical criticism and investigation are necessary, but in the end we are not the critics of the Bible, but the Bible judges us. For anyone who is troubled about the modern, scientific approach to the Bible this is an excellent book to read.
—E. H. W.

THE CHRISTIAN MISSION IN OUR DAY *by Luman J. Shafer. Friendship Press, New York. Cloth $1.00.*

We are deeply grateful to the Friendship Press of the Missionary Education Movement for continually supplying splendid books on world missions. This volume lends itself admirably to both private reading and group study. The author is eminently fitted for his task. For 23 years he was a missionary in Japan. He is secretary of his Mission Board (Reformed) and is co-secretary of the Commission on a Just and Durable Peace of the Federal Council of Churches. A list of chapter headings will give an idea of the timeliness and comprehensiveness of this admirable volume. (1) The Nature of the Crisis. (2) The Background of the Revolution. (3) Christianity and the Postwar World. (4) The New Fact of Our Day. (5) The World Mission of Tomorrow. (6) The Mission and the Message. It is to be hoped that this volume will be used by many study groups in our churches.
—Geo. N. Anderson.

GREAT INTERVIEWS OF JESUS *by Clarence E. Macartney. The Abingdon-Cokesbury Press. $1.50.*

The title of this book might well have been "Jesus Dealing With Individuals," for so often it is the personal word of Jesus, as well as the personal touch, that is brought to our attention. There are fifteen sermons in the collection. Evangelical conviction and dramatic power combine to make them effective in their appeal to hearts and consciences.—D. N.

PARISH PRACTICE. *A manual of Church Administration by Dr. Paul J. Hoh. The Muhlenberg Press, Philadelphia, Pa. $2.50.*

Dr. Hoh is Professor of Practical Theology in the Lutheran Seminary at Philadelphia, Pa. He has served on the Parish and Church School Board of the U. L. C. He is also a member of the United Lutheran Church's Commission of Adjudication. These facts are presented as qualifications of the author to present the Lutheran viewpoint of Parish Practice or Church Administration. The book has thirteen chapters and 210 pages. Such a book should have been published 50 years ago. Every Lutheran theological student and pastor should study the book and have it in his library. The first five chapters treat (1) The Congregation, (2) The Pastor, (3) The Church Council, (4) The Church Employees, (5) Church Property, etc., page 25 and 26 regarding a pastor's call. "Legally, the call and its acceptance are a contract, binding upon both parties." I know of nothing better as a guide for church administration. —E. F. B.

EVANGELISM TODAY *by Samuel M. Zwemer. Fleming H. Revell Company. $1.50.*

The author is a veteran missionary, true to the Word. As the subtitle, "Message, Not Method," suggests, the message is more important to him than the method or the messenger. This is not a book on the technique of evangelism but on the essential character of its message. This fact is borne out by the chapter titles: What Is Evangelism? Paul's Gospel for Our Day. The Cross as Revealer of Sin, etc. But method is not neglected. The author discusses such subjects as Itinerant Evangelism, Through Eye-Gate to Man-soul, Storming Ear-Gate, and Possessing Our Possessions. Yet even here, it is motive, resources, and power, as well as approach, that are stressed. This is a good interpretation of missionary evangelism. —D. N.

THE SIGNIFICANCE OF THE CROSS *by F. W. Dillistone. The Westminster Press. $2.50.*

This is an important and scholarly work on the greatest of Christian themes. Here, in one book, the various classic theories of the Atonement are considered and all found to add to an understanding of the truth of the cross. The Biblical foundations of the doctrine are carefully studied.

The latter half of the book, the course of lectures on "Preaching the Atonement" which the author gave at Wycliffe College, Toronto, are a reinterpretation of the Atonement in terms of present-day thoughts and ideas, but it is as true to the Scriptures as the first half. There is considerable original thought on the author's part, and cogent citations from the greatest theologians, mainly those of Scotland, England, and America, which all makes for a very profitable study, or re-study, of the Atonement by the reader. —D. N.

SURVEYING the CONFERENCE

American Lutheran

By Arthur P. Michelfelder

Women of the Church

THE Women's Missionary Federation of the American Lutheran Church held its eighth biennial Convention in Morrison Hotel, Chicago, Ill., November 8 to 10.

Evangelization tore at the hearts throughout each session, as expressed in their theme song:

"In Christ there is no East or West,
In Him no South or North;
But one great fellowship of love
Throughout the whole wide world."

The three speakers of the convention gave the women an effective and strenuous build-up in their responsibilities of telling the "Good News" and enlarging the vision of their field of service. Dr. Henry F. Schuh, director of stewardship and finance, first stated that Evangelization is the effort to bring to the world the grace (the unmerited goodwill of God) found in Christ Jesus, in word and deed. The speaker sought to impress each woman with a deep feeling of her own personal influence, of love and winsomeness, and deep religious experiences as a real worker for the furtherance of God's Kingdom. "Christ has made no other provision to bring the living gospel to men. He is counting on each Christian." A plea was made to cut off all useless activity and to enlarge their program to intensify their spiritual life and increase their prayer life. They must "woo" souls to Christ—you cannot "wow" them. Christ is not argued. Christ is believed. Christ is accepted.

Dr. Oscar W. Carlson, director of evangelism of U.L.C.A., satisfied the women by outlining in a very challenging way the step by step procedure in bringing and keeping souls in Christ Jesus our Lord. They must (1) Motivate themselves to be each one a co-laborer with God; (2) Identify the lost sheep by name, address, and life story; (3) Cultivate in each a taste for saving grace of God; (4) Confront each with divine guidance in life's problems; (5) Instruct each in ways of Christian life by heart to heart talks with the pastor; (6) Receive each as a child of God; (7) Assimilate each into the church at work. Dr. Carlson insisted that we reemphasize the conclusion of the second article. The supreme sacrifice was made "that I might be His own." He emphasized that we "must lose ourselves in soul-winning."

The Rev. Theo. Fricke, special commissioner of foreign missions, brought pain into the hearts of the women when he pictured the sorrowful conditions of peoples exploited because of their ignorance. He felt we could sympathize with the women in South America if we could feel their pain in our hearts. His challenge was to teach the women of the world to read in order to bring joy and dignity to motherhood. The women sensed in a real way the scenes pictured of exploitation, poverty, sickness, death, among the 70 percent illiterates in South America. In contrast, the women also smiled with the speaker as he showed the joy on the faces of those who realized they could read—and could now teach others to read—that together they might read of our loving Saviour who bids us all come to Him. Rapidly Commissioner Fricke surveyed the progress and acceptance of Dr. Laubach's methods in India and South America and other nations of the world.

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LUTHERAN BROTHERHOOD

LEGAL RESERVE LIFE INSURANCE FOR LUTHERANS

608 2nd Avenue So. Herman L. Ekern, President Minneapolis 2, Minn.

Pastor Fricke caused the women to vibrate with eagerness to do all possible to make the world literate,—to "think with their hearts" and see a bigger vision of Christian service.

Almost $320,000 was allocated to the many mission projects. Some of the planned projects include:

$75,000 for New Guinea hospital;

$50,000 for training school in Negro mission field;

$50,000 for training school in Mexican mission field;

$20,000 for preparation and distribution of Christian literature.

Eleven hundred strong heard the challenge, took action, and should become a tremendous influence if they lose themselves in soul-winning.

Well on the Way

As of Thanksgiving day, the American Lutheran Church Educational Appeal for one and a half million dollars to preserve the great Christian Empire through better and stronger Christian higher schools neared one-third of its objective with reports from 286 congregations of nearly 8,000 pledges. Although the drive was scheduled for the two weeks extending from Nov. 12 through Nov. 26, many congregations placed a later date on their local calendar to better meet their objective. Director Osterman, energetic, optimistic, and spirited with hope, spake: "The iron is hot—now is the time to strike." Yes, the American Lutheran Church is on the way. A real victory is forthcoming.

Norwegian Lutheran

By L. M. Stavig

Luther League Worker

THE REV. Sigvald Fauske of Hatton, North Dakota, has accepted a call to serve among the young people of the Church as Luther League evangelist. Pastor Fauske was called by the home mission board of the N.L.C.-A. on behalf of the Young People's Luther League. When he takes over his duties next spring, Pastor Fauske will devote the major part of his time to conducting spiritual life conferences among the young people of the Church. He will be the second full-time pastor in the employ of the Luther League. The organization also employs three young women as full staff workers. The work among the young people is financed entirely by contributions from the young people themselves.

Fire Loss

The First Lutheran Church of Stoughton was completely destroyed by fire a few weeks ago. The church building had in recent years been remodeled at a cost of more than $15,000. Only a few of the altar vessels were saved. The Rev. R. W. Stolen is pastor of this church.

New Book

Pastor A. Gordon Nasby, one of the younger pastors of the Church, is the author of a new book of sermons which has just been completed under the title, Sunrise Is in the West. This collection of sermons has received promising recommendations from reviewers.

Pacific Home Missions

According to information recently released by Pastor K. N. Roe of the Pacific District, half of the home mission parishes of the Pacific District became self-supporting on February 1, 1944. These parishes received a total of of over $8,000 in support during 1943. In all, the reductions in home mission supports added up to 66% of the entire 1943 home mission assistance.

Pastor Roe's report showed a total of nine congregations received into the Church during 1944 in the Pacific District.

Lutheran Free Church

By H. C. Caspersen

Augsburg's Building Fund

CONTRIBUTIONS to the "Victory Building Fund" for the erection of a library and sicence building at Augsburg and an addition to the Oak Grove Seminary complex, Fargo, are being received in gratifying fashion. Although the work of ingathering is in its first stages, the results so far give promise of good things to come. The northwestern districts of North Dakota were the first to send in reports of nearly completed work, and at this writing the handsome sum of $22,370 had been reached. The ingathering will continue until the quotas are filled. If others will follow suit, the contemplated amount will in all likelihood be realized.

Encouraging reports are coming also from other places. One small congregation in Minneapolis, which until a year or so ago was a home mission field, had been asked for a sum of about a thousand dollars. To the surprise of all, the total so far is around $2,700.

The ingathering this time is under the general directorship of the Rev. Olaf Rogne, Minneapolis.

Called to Bible Institute

The Rev. Anker S. Berg, who for a number of years has served as associate pastor with Dr. O. H. Sletten, St. Olaf Lutheran church, Minneapolis, has been called to a teaching position at the Lutheran Bible Institute, Minneapolis. Pastor Berg comes to this work well equipped. He taught religion at the Oak Grove Seminary some years before coming to St. Olaf and has served several pastorates. He knows his Bible, is a good speaker, a man of cordial approach, and will undoubtedly be well received among the young people attending the Institute. We wish for him genuine success, although the Lutheran Free Church can ill afford to lose Pastor Berg from its rank of active pastors.

Among other pastoral changes may be noted that the Rev. Harold Nydahl has moved from Forest City, Iowa, to Ortonville, Minn.; the Rev. Clifford Johnson from Ortonville to Fosston, Minn.; the Rev. P. A. Strommen from Lamberton, Minn., to Sand Creek, Wis.; the Rev. Ingv. M. Norum from Grand Forks, N. D., to Clayton, Wis.

A Beautiful Testimonial

Trinity Lutheran church, Minneapolis, on Monday evening, November 27, staged a unique celebration by arranging a well-attended testimonial dinner in honor of two of its workers. Two sisters, Jennie and Sigrid Skurdalsvold, have distinguished themselves during a long period by their faithful and devoted service. Sigrid almost since childhood, has been organist in the congregation, and has now completed twenty-five years in that position, while Jennie, who is one of the best singers in Minneapolis and a teacher of voice at Augsburg College, has been director of the choir in Trinity for fifteen years.

The pastor, the Rev. Melvin J. Olson, introduced Dr. T. O. Burntvedt as toastmaster for the evening. Both gave short addresses. Talks were also made by Sister Superior Anna Bergsland of the Deaconess Hospital, and by Mr. Harold Mortensen, who commenced singing in Trinity choir thirty-four years ago.

The sisters were each presented with a beautiful gift and a purse as tokens of appreciation and gratitude.

The Skurdalsvold sisters are daughters of J. J. Skjördalsvold, who was known all over the Northwest as journalist, author, teacher, and perhaps chiefly as an ardent temperance advocate. He passed away two years ago at the age of 92. Mrs. Skjördalsvold was present at the dinner, as were other members of the family.

Augustana Synod

By William E. Berg

Our Church Press Speaks!

"WHAT Did Luther Teach"; "Another Diatribe Against Luther"; "Wounding Anew the Body of Christ"—these are some of the intriguing and thought-provoking headlines appearing in our church press in recent days. It seems that the American Episcopal publication, *The Churchman*, reprinted a statement of William Ralph Inge, former dean of London's St. Paul cathedral, in which he called Lutheranism "essentially German," declared that it teaches "absolute obedience" to the "existing order of society," asserted that "it worships a God who is neither just or merciful," and charged that Martin Luther, not Hitler or Bismarck, is the "worst evil genius of Germany."

These startling statements, spectacular in their inconceivable perversion of facts and lack of logic, have, however, served a very fine and commendable purpose. To date they have inspired three outstanding articles. In these messages one senses a clarion call to our people to examine anew the thrice-glorious heritage that is ours, bestowed by our Lord through the Reformation. In clear, clean-cut accents, with marvelous discernment and, above all, with deep deference to facts and a zeal for truth, the messages contribute a ringing challenge to understand and to analyze our heritage. Surely we are constrained, as we read, to thank God for His wondrous works. Luther is presented as a fallible instrument, used mightily of God. True Lutheran teachings are made clear. Perhaps the aged Dean thus indirectly was able to inspire gratitude in many hearts. Your correspondent believes these messages so exceedingly vital and penetrating that he takes the liberty of quoting briefly.

From the pen of Dr. E. E. Ryden, editor of the *Lutheran Companion*, comes a remarkable and telling editorial (L.C., Nov. 29). In part he writes: "Only seldom has any Protestant leader of any standing essayed to villify the character and works of the great Reformer. War, however, usually brings with it strange phenomena, not least among which are deepening of prejudices, warped judgments, and distortions of truth. That is probably one of the explanations of the recent outburst of William Ralph Inge, former dean of London's St. Paul Cathedral... When Dean Inge charges that Lutheranism is "essentially German" and that it has never spread beyond the Scandinavian and Baltic states, he again either betrays woeful ignorance or is guilty of wilful misrepresentation. Does he not know that Lutherans constitute 47 per cent of all Protestants in the whole world, and that they are found in every land, including his own? Is he not also aware of the fact that there are 5,000,000 Lutherans in America and perhaps 20,000,000 adherents?"

Dr. P. O. Bersell, president of the Augustana Synod, in a letter to the editor of *The Churchman*, writes a brilliant reply (L.C., Dec. 6). In part he states, "James Bryce, the great English historian said, 'The Reformation erected the standard of civil as well as religious liberty.' And Henry Ward Beecher, the prince of American preachers, said, 'Our civil liberty is the result of the open Bible which Luther gave us.' . . . It is not beside the point to add that Lutheranism which 'worships a God who is neither just or merciful,' is far in the lead among Protestant Churches in the works of mercy, called inner missions or social welfare. Of the welfare institutions of Protestant Churches, the Lutherans have twenty-nine percent of the hospices, twenty-four percent of the settlement houses, eighty percent of the day nurseries, ninety percent of the homes for the aged, etc."

Dr. George F. Hall, dean of the Christianity department of Gustavus Adolphus College, in a scholarly and penetrating analysis, reveals the true Luther and the real position of Lutheranism. He closes with these words, "The persons who wish to sustain division and misunderstanding in the universal

YOUR KEY TO THE BIBLE

Being a Presentation of Your Religious Concern with the Bible

by

THEODORE HUGGENVIK, TH.D.

Professor of Religion and Philosophy,

St. Olaf College

Northfield, Minnesota

Redemption through Christ, the central theme of the whole Bible, is the teaching emphasized in this new Bible study book. Because the message is personal, the presentation is called "Your Religious Concern with the Bible."

Dr. Huggenvik makes a brief study of each of the books of the Bible. As stated in the Introduction: "Since the Bible is primarily a Book that deals with man's relation to God, the important thing is to find out what the Bible says about that relationship. The writer of these notes believes in both divine revelation and divine inspiration—that in the Bible we have the inspired record of God's revelation to man. This is amply attested by the human-divine personality, Jesus Christ, presented to us by the Bible. And Christ is the subject of the entire Bible."

"This book is timely and imperative. It is both scholarly and practical. The fundamentals of our faith are given their rightful position and the method used is immediately helpful."

Dr. Daniel Poling, *Christian Herald.*

Cloth, 220 pages

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425 South 4th Street **Minneapolis 15, Minnesota**

Church may applaud Dean Inge for a 'provocative' article, but those who pray, even in time of war, for ecumenicity, deeply lament the unkind, unjust, unhistorical, and wholly inaccurate statements that wound again the broken body of Christ."

From Here and There

Total offerings for Norwegian Relief in the Augustana Synod was $29,702.20. As more and more offerings are suggested to our people, there is general agreement with the one who wrote, "But the task is not yet done, and the Law of Love will always be constraining Christians to find new burdens to lift from the shoulders of their fellow men." Lutheran World Action in the Augustana Synod now stands at 106 percent or $160,422.37. One month to go for churches that failed to make their quota! Our Synod's quota for next year is $207,146.35. We thank God for increased opportunity. What a magnificent cause!...The Centennial thankoffering, which totalled $2,232,105 pledged, is 64 percent paid ($1,447,890). ...Pastor Eric Wenngren of Sweden visited the campuses of Augustana and Gustavus Adolphus recently. He is the representative of the International Red Cross and World Council of Churches, and gives his time to work among German prisoners of war. His messages were truly stimulating and enlightening, as well as a great challenge to Christian action....Since 1935 no less than 7,850,000 tracts have been printed and distributed throughout the Synod as a part of the program of education and evangelization. This worthy project is financed by voluntary offerings. ...The Synod's World Mission year is now under way, having been launched in hundreds of churches on Advent Sunday....Christian parish education has received a grand impetus with the adoption of an expanded program. Several new workers will be added to the staff of the Rev. J. Vincent Nordgren, executive director. This is most gratifying and a source of real joy, *for we must get the children.* It will take an all-out effort. Already Miss Ruth Bonander has been elected to the office of children's worker. The Christian Growth Series has received a tremendous ovation, except in the many churches that were clamoring for books and found empty shelves. The initial response was too good! A new Bible History will be written in the not-too-distant future....The Matriculation Committee of the Seminary will convene January 29-31. All prospective students who will complete their college work either on Feb. 1 or June 1 are asked to appear before this Committee. The men who are matriculated will be assigned to parish work until Sept. 1, 1945. . . .There are 466 students at Gustavus Adolphus College for the winter term—235 in the Navy V-12 unit and 231 civilian students. Dr. Edgar Carlson was inaugurated as president on December 6.... Dr. Eric Wahlstrom, acting dean of the Seminary, attended the meeting of the American Theological Committee of Faith and Order held in New York on December 9-11 and also the meeting of the American section of the World Council of Churches on December 12. ...Dr. Conrad Bergendoff's itinerary of educational meetings and Christian conferences this fall, and his participation in vital Christian meetings is impressive and too lengthy to enumerate here....The deadline is past and it's time to close, but not before wishing all readers of this humble column a most blessed Christmas, which means Christ in your hearts, and a New Year filled with the assurance of His presence and power!

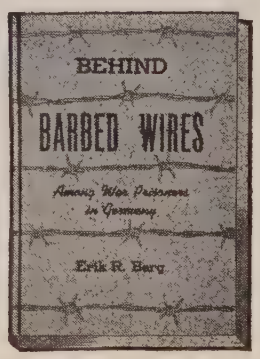
BEHIND BARBED WIRES

A Stirring Account of Everyday Life Among War Prisoners in Germany

By ERIK R. BERG

English translation by O. N. Olson

Foreword to the American Edition by P. O. Bersell, president, National Lutheran Council



Free from sensationalism, yet profoundly stirring, is this account of the strange life "behind barbed wires." An experienced worker among war prisoners gives us glimpses from an uninterrupted ministry of three years in war prisoners' camps in Germany. There are illuminating intimate sketches of individual prisoners and the descriptions of their longings and their reaction to material and spiritual ministrations have a warm touch.

These snapshots of life among war prisoners reveal the blessed work being done under the auspices of the Y. M. C. A.

One can not read this book and remain insensible to one of the great tragedies of our times. One can not read it without catching the contagious compassion of the men who serve in this ministry of mercy. Richly illustrated. Paper Cover, net $1.00.

The Song and the Star

Arranged by HILDA MARIE BENSON

A distinctive feature of this Christmas Service is the effective use made of simple interpretive readings from the Bible by Group Readers. These Readers, as many or few as local circumstances may suggest, read singly for the most part, but sometimes in unison.

A second characteristic is the unique way in which the missionary message is presented, not as an added part or emphasis, but by giving children of mission lands and of unchurched areas of the homeland a speaking part in the Service all the way through.

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United Danish

By H. Skov Nielsen

T. VERNER N. CARLSEN, who served as chaplain aboard the carrier **Gambier Bay** until that vessel went down in one of the battles of the Philippines late in October, was officially reported "wounded in action," but private advices indicate that he escaped serious injury. At this writing he is expected home on furlough. Lt. Carlsen is a son of synod president Dr. N. Carlsen.

The Rev. Arnfeld Morck and his bride, the former Miss Irene Norre of Dickson, Alberta, are reported en route to Colombia, S. A., to take up temporary work in the Lutheran mission there.

The Dana College and Trinity Seminary Alumni Association has begun the publication of a quarterly bulletin. The editor is Miss Luella Nielsen of Albert Lea, Minn., now a teacher in the public high school of Blair, Nebr.

Recent and pending changes in pastorates are reported as follows: Pastor H. C. Kloth from Laurens, N. Y., to Clinton, Wis.; Pastor Geo. Robertson from Kankakee, Ill., to Los Angeles, Calif.; Pastor Kr. Ludvigsen from Morhead, Ia., to Clifton, Ill.; and Pastor Jerrold Elling from Froid, Mont., to Kankakee, Ill.

Invitation to hold the 1945 synodical convention in the Trinity Lutheran Church of Albert Lea, Minn., has been received and accepted. The time for the meeting has been set for June 5—10.

Canadian Church Favors State Control of Alcohol

By an overwhelming vote, the 11th General Council of the United Church of Canada at London, Ont., approved nationalization of the alcohol industry on the ground that "the immense financial revenues behind the liquor traffic constitute the greatest obstacle to its being handled effectively."

Profits from the nationalized industry, the Council recommended, should be used "to avoid corrupting governments or entrenching the traffic behind public revenues." Nationalization, it affirmed, was a means to "eliminate the profit motive and monopoly control" and was regarded merely as a forward step in solving the whole liquor problem.

The Council also voted approval of the restrictions imposed on liquor manufacture; favored present and possible further restrictions during the demobilization period; called for a permanent ban on liquor advertising; urged a Royal Commission on the liquor problem; and endorsed a widespread program of temperance education.

Opposition to the main motion came from the Board of Evangelism and Social Service, which argued that the Church should not even compromise its principles by condoning any form of liquor traffic, government-controlled or otherwise, and that the absolute of total abstinence should be insisted upon.

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ON THE RELIGIOUS HORIZON

Says Communists Undermine Church

"Christian Century" Charges Leftist Groups Are Attacking Religion in France

THE *Christian Century*, influential non-denominational Protestant weekly, accuses Communist elements of attempting to undermine the Church in France.

Referring to charges against French Protestant and Roman Catholic leaders, alleged to have collaborated with the Vichy government, the church paper states:

"The more these accusations are probed, the more difficult it is to resist the conclusion that what they really represent is Communist opposition to all religion, taking adventage of its present opportunity to try to undermine all Churches in France."

"Many of the leading dignitaries of the Catholic Church, from the Cardinal Archbishop of Paris down," the publication recalls, "have been accused, and demands are reported to have been made on the Vatican for their removal from their posts. On the other hand, such a Protestant leader as Pastor (Marc) Boegner is also under fire. The charges range from having conducted religious services attended by high officials of the Vichy regime to having cooperated in social services authorized by Vichy."

In estimating these accusations, the *Christian Century* asserts, it is well to remember that, when the alleged misdeeds occurred, Vichy was recognized by the Allies as the legitimate government of France. "In fact," it adds, "the United States 'collaborated' with Vichy far more than did any of the accused churchmen."

Methodists Back Up Chaplain Who Resigned Navy Post

The North Central Jurisdictional Conference of the Methodist Church in Minneapolis, Minn., voted almost unanimously to "back up" an Indiana Methodist minister who, while training for the naval chaplaincy, reportedly was "requested" to resign his commission because he "indicated he would refuse to be a party to serving beer in the navy."

Thomas M. McDonald, a Princeton, Ind., attorney, declared that the Rev. N. G. Talbott resigned by request of a naval board of examiners after he was asked several hypothetical questions in which his willingness to arrange for the serving of beer and to lecture on the use of prophylactics was being ascertained.

(Mr. Talbot's charges have been denied by Chief of Navy Chaplains Robert D. Workman.)

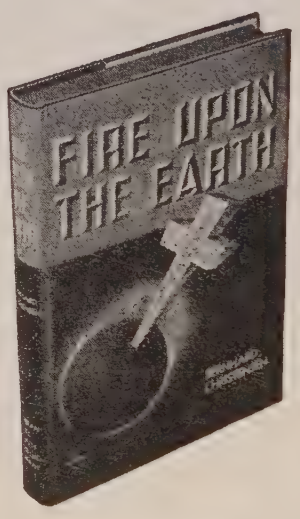
Mr. McDonald's presentation of the case drew loud applause and led to adoption of the following resolution:

"We respectfully request the Council of Bishops and the Methodist Commission on Army and Navy Chaplains vigorously to represent our position to the president of the United States and the secretaries of the army and navy to the effect that an official order should be issued prohibiting any commanding officer from ordering, requesting, or suggesting that any chaplain perform any secular duty which would impose upon such chaplain the duty of arranging for the provision, or dispensing of beer or other intoxicating liquors to the officers or men in the army and navy, or which would involve him in any way therewith, or impose upon him any other duty contrary to the standards and teachings of his Church."

Fire Upon the Earth

by

Dr. Bernhard Christensen



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enereal Disease Alarms Churchmen

deral Council Urges That Steps Be Taken to Combat Evil on Four Fronts

HE Federal Council of Churches spoke out vigorously at its biennial eeting in Pittsburgh, Pa., on the need control venereal disease on four onts—"the health, the welfare, the gal, and the moral fronts."

"We believe that governmental and ner public agencies have a respon- ibility to present the facts of the situ- ion, including quarterly statistical ta, on the incidence of venereal dis- se for state and cities, to the public, d to undertake a general education mpaign," the Council's resolution ated.

"Various professional groups and in- titution," it added, "with special com- tence in their respective fields should rry the attack upon the first three onts, and the churches should sup- rt them."

"The Council stressed that, as the rchbishop of Canterbury has said, is "is not a medical problem with oral aspects, but a moral problem ith a medical aspect," and that "un- ss there is much more effective work the moral front, the other efforts ill fail."

"We therefore urge the Churches to ndertake an aggressive campaign to store a general recognition of the ndamental moral standards of Chris- an family life," the Council said. Nothing less will afford a sound foun- ation for strong national life. Minis- rs should present faithfully to their eople the New Testament teachings bout fornication. It is the home and he welfare of our nation that are at ake."

It was pointed out that a steady de- ine in the incidence of venereal dis- ase among the armed forces during he early years of the war has been llowed by a reverse trend "and the ncidence has been increasing," a hange which, the Council said, was apparently due to an increase in romiscuity."

New Tax Policy Disturbing

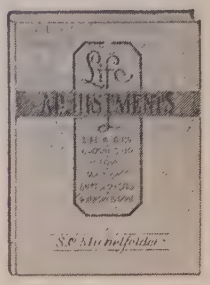
Another resolution declared that the ederal Council was "greatly disturb- d" by the recent change in tax policy nd procedure which permits a "pre- umptive average deduction," regard- ess of whether contributions have ac- ually been made or not.

"We believe that this provision tends to diminish the individual citizen's sense of responsibility to support the churches and other voluntary agencies and thus threatens a basic American tradition," the Council asserted. It urged Congress and the administrative office of the government to revise the present law and procedure so "they will not discourage the individual from supporting the churches and other voluntary community agencies."

The resolution claimed that the income tax law provision for deduction of 15 per cent of income for gifts to church and charity was "a manifestation of the American tradition, dating back to colonial days, which assumes that citizens have two basic loyalties—to the church, of which a majority of them are members, and to the political state."

For **YEAR END** review

For **NEW YEAR** resolve



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The author of these addresses has enriched our literature in a discriminating discussion of life adjustments, and the reading of this book will compensate for such time as may be spent.—REV. W. W. CHANCELLOR, Pastor's Periscope.

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Divinity Students At CIO Convention

Sixty-five Candidates for Ministry Confer with Labor Leaders on Problems

SIXTY-FIVE divinity students, delegates to the National Religion and Labor Foundation's Seminary conference, were presented to the recent CIO convention in Chicago by President Philip Murray.

The labor leader expressed the hope "that theological schools in the United States will stress cooperation with labor so that the clergy of tomorrow will join hands with all great forces that are fighting the battles of the common people for justice and peace."

Dr. Willard Uphaus, executive director of the Religion and Labor Foundation, was introduced to the CIO delegates and thanked them for the support given by international and local leaders of the CIO to the movement for church-labor cooperation. He urged that this cooperation be extended to include all local churches and unions.

The Seminary students' conference was held in conjunction with the CIO convention, and many CIO leaders met with the seminarians or visited their sessions.

Favor Cooperative Relations

Plans formulated by the students included cooperation with labor groups in local and national campaigns during their period of seminary training and the establishment of cooperative relations with the industrial and city missions work of the various faiths and denominations.

The students also agreed to study problems of wages, working conditions, and collective bargaining affecting employes in their seminaries. Other plans called for field trips to factories, unions, and employers associations to enrich the curriculum of the seminaries. The students pledged "special concern for the economic, religious, and general social rights of minority groups."

Panel discussions, led by ministers and student leaders dealt with labor in the local church, organizing and extending churches among working people, and the theological approach to labor problems.

Students from 16 Seminaries

The Conference was planned by students from Chicago Theological Seminary, Chicago Divinity School, Disciples Divinity House, Meadville Theological Seminary, McCormick Theological Seminary, and Seabury Western Seminary, all in Greater Chicago, and was also attended by students from 16 seminaries in the East and Mid-West.

Among leaders at the various sessions of the students were James Carey, secretary-treasurer of the CIO; John Ramsey, United Steelworkers of America representative to organized religion; Dwight Bradley, head of the Religious Associates of the PAC; Kermit Eby, assistant director of education of the CIO, as well as numerous church leaders.

Chicago Church Federation Against Liquor Advertising

The Church Federation of Greater Chicago, through its Civic Relations Commission, has launched a six months' campaign against advertising of alcoholic beverages through newspapers, magazines, and the radio.

As the first step of the drive, a bulletin on the question "What shall we do about the advertising of alcoholic beverages?" has been printed for distribution among churches and communities in the area.

Catholic Women Criticize Immodesty in Dress

Immodesty in dress in one of the principal causes of juvenile delinquency among girls, the National Catholic Women's Union declared in a resolution adopted at its 28th national convention in St. Paul, Minn.

The resolution held that the "shameful mode of dress was prevalent not only at summer resorts and bathing beaches" but in the home as well and represented "a great peril to the dignity of women as well as to moral standards."

"The breakdown of modesty," the resolution continued, "is one of the greatest causes of juvenile delinquency," adding that many current styles are an offense not only against modesty but against beauty.

Another resolution declared "it is necessary for us once again to raise our voice as a national Catholic organization against the misnamed equal rights amendment."

"It is . . . unfortunate," the Union said, "that the war effort should be used as a ruse to force the passage of this amendment . . . But this is precisely what is happening. And the pressure on Congress to pass the bill is increasing . . . We regret that both leading political parties approved this amendment at their conventions . . .

"Equality is not involved at all. The gains particularly in the field of labor legislation protecting women would b destroyed, to say nothing of the con flict that would result between existi ing state laws and such a federa amendment."

Because the war has "contribute immeasurably to our many moral pro blems," cessation of present hostilitie will find "a moral chaos unprecedente in the past 2,000 years," another re olution asserted.

"In accordance with the divine pla of human society, woman is the mo powerful factor in moral rehabilita tion," the resolution continued. "It the good wife and mother who make the Christian home. It is good wome who make a moral nation."

New Veteran Organization Favored by "Link" Readers

Neither of the existing World War veterans' groups is adequate for veter ans of World War II, in the opinion 75 per cent of the service men an women who participated in a poll con ducted by *The Link*, monthly magazin of the Service Men's Christian Leagu with a circulation of 400,000 in th armed forces. Instead, they favor th formation of a new and all-inclusiv organization for veterans of the pr sent war.

In announcing results of the survey in its September issue, *The Link* war "any and all present or would-be pr motors that this mighty body Christian men and women, represen ing all churches and classes with Protestantism, comprise a formidab bloc of realistic idealists at which would be suicidal to scoff as it is wi to heed."

Clarence W. Hall, editor of *The Lin* emphasized that the Service Me Christian League "has no ambition become the nucleus for any broa gauge postwar organization," althoug many readers, he said, have urged *Th Link* to cultivate plans for such group.

Replies to the question, "What kin of veterans' organization, if any, w you join when the war is done?" fe into three well-defined groups, *Th Link* reveals. Approximately 10 p cent declared they would not join an group, existing or yet-to-be-forme while 15 per cent asserted that eith of the existing veterans' groups, th American Legion and the Veterans Foreign Wars, was good enough f them.

The large majority of the thi group, in explaining their stand for new organization, felt that the thinki ing and objectives of the men of 19 and the men and women of 1944 a too far apart.

Church Giving Lags Behind Big Income

Contributions Fail to Keep Pace With Enormous War Prosperity

ALTHOUGH contributions of Protestants in the U. S. and Canada to local church expenses and to church missions show an increase for the fourth consecutive year, and the total amount is the largest since 1931, the giving is low in proportion to the national income, according to the 25th annual report compiled by Dr. Harry S. Myers for the United Stewardship Council.

Dr. Myers pointed out that while the giving of twenty-three major denominations, with a membership of more than 26,000,000 exclusive of infants, has increased from $299,416,781 to $441,868,327 in ten years, the national income has risen in this same period from 48 billion to 140 billion.

"Our giving in proportion to our income," Dr. Myers observed, "has taken a very great fall. It is less in proportion than one-half as much as it was."

He believes, however, that the marked increase during the last four years "may presage a period of larger giving after the war bond sales are discontinued, and the giving to war funds has greatly decreased. This," he said, "was true following World War I."

Contributions increased 21.7 per cent for benevolences to $85,158,545 and 10.4 per cent for local congregational expenses to $356,708,882, Dr. Myers reported, or a combined increase of $47,827,010 over the sum given in the preceding year.

"The war emergency funds being collected in the denominations account for some of the increase," Dr. Myers explained. "The increased teaching of Christian Stewardship is also having an effect on the giving. In 1946-47, the churches are uniting in an emphasis on Christian Stewardship that now promises to be very widely observed in both countries."

As was the case last year, the Church of the Nazarene, with 181,239 members, led in per capita giving for all purposes, its average being $55.59 a member. The denomination was also first in per capita giving for congregational expenses, averaging $52.02 per member.

The Ohio Yearly Meeting of the Religious Society of Friends, with 4,612 members led in per capita giving to budget benevolence, which includes contributions to the missionary budgets of the reporting bodies, averaging $10.72 a member. It also led in per capita giving to denominational benevolence, which includes gifts to any benevolence whether or not included in the national denominational budget, its average being $15.10.

Plan Resumption of Missions Among the Japanese

Creation of a Committee on Cooperation in Japan, to study methods of establishing contact with the Church of Christ in Japan after the war's termination, is being considered by twenty Protestant foreign mission boards affiliated with the Foreign Missions Conference of North America.

The proposed Committee will consist of representatives from denominations which before the war carried on mission projects in Japan and will serve as a channel through which the denominations may cooperate in resuming relations with the Christian Church in Japan.

A number of denominational mission boards have already given approval to plans for establishment of such a committee, according to Joe J. Mickle, Associate Secretary of the Foreign Missions Conference.

Churches and Sects of Christendom

By Dr. J. L. Neve

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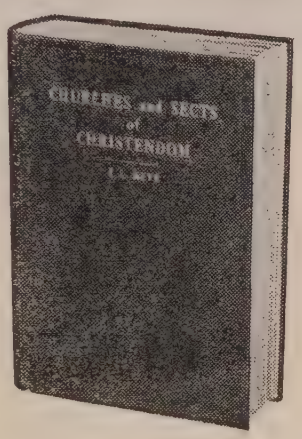

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"The work appears in excellent type and binding. It should have a place in the classrooms of every theological seminary."—Dr. E. E. Flack, in HAMMA NOTES.

LIGHT AT MIDNIGHT

Edited by Rev. Christian Justesen

This volume contains 109 pages of stories and poems that have been selected from various literary sources, many of which are translations from the Danish language. The selections chosen for this book will serve as inspirations in planning Luther League meetings, Ladies' Aid meetings, and Brotherhood meetings, as well as numerous other functions. LIGHT AT MIDNIGHT is a sequel to LIGHT IN HIS WINDOW.

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Delay Is Demanded On Youth Training

Protestant Churches Go on Record Against Adopting Peacetime Conscription

IN A RESOLUTION urging the deferment of Congressional action on postwar conscription until after the war, the Federal Council of Churches of Christ in America on Oct. 31 declared that such action now might be so interpreted as "to prejudice the postwar settlement and jeopardize the possibility of achieving the kind of world order reflected in our government's war aims."

Approved by the executive committee of the Council at its regular bimonthly meeting in New York City, the resolution will be sent to the Senate and House Military Affairs Committee together with a request that representatives of the Churches be given opportunity to present their views at the hearings on postwar conscription legislation.

The action of the Executive Committee was subsequently reaffirmed at the biennial convention of the Council in Pittsburgh, Pa., Nov. 28-30.

The complete text of the statement follows:

"The Congress and the people of the United States are now considering the possible adoption of legislation providing for postwar military conscription. The Executive Committee of the Federal Council of the Churches of Christ in America recommends that Congressional action on this matter be deferred until after the war. The churches believe that the peace should establish procedures for controlling military establishments everywhere. To this end the Christians of many nations are now directing their energies. They are doing this not only in obedience to conscience but also because the war aims of the United Nations as defined in the Atlantic Charter anticipate the establishment of a permanent system of general security and encourage "all other practicable measures which will lighten for peace-loving peoples the crushing burden of armaments."

"We cannot now foresee the precise nature or strength of the armaments that may be required by the world community when there shall have been established a general system of international security. We are not here pronouncing judgment for or against conscription but we are pointing out that for the United States to change now its historic policy might be so interpreted as to prejudice the postwar settlement and jeopardize the possibility of achieving the kind of world order reflected in our government's war aims.

"We are committed to working for a postwar settlement that will insure to all nations peace, security and justice. To this end we pledge ourselves anew in the hope that peoples everywhere may b released from the burden of competitive armaments and given the opportunity to develop a world community in accordance with Christian principles."

No Hatred Among Pacific Fighters

In response to an invitation from the United Council of Church Women, the executive committee named four representatives to serve as consultative members of the governing board of the United Council. The purpose of the appointments is to keep the two organizations in closer touch with the activities of each.

Reporting on his recent 16-week tour of the Southwest Pacific during which he visited fifteen of the "forward islands" at the request of General MacArthur, Dr. Daniel A. Poling told the executive committee that notable differences between this war and the last are found in the lack of hatred for the enemy on the part of both officrs and men, and the "universal" admiration for the conscientious objector "who faces equally with the soldier the dangers of the battlefront."

In their ministry to the returning servicemen, Dr. Poling declared, the churches of America are presented with an unparalleled opportunity. To keep the interest of these men the churches must provide the equivalent of the vital and dynamic religion experienced on the front. "This is an opportunity," he asserted, "that must be accepted and for which we must prepare now."

General Church Bodies "Not Essential"

The appeal to the War Manpower Commission to revise its ruling excluding national and international church bodies from the list of essential activities has been turned down, reported Dr. Roswell P. Barnes, associate general secretary of the Federal Council. The appeal was presented at a special hearing in Washington on October 16 by a delegation consisting of Mr. James E. Whitney of the National Council of the Protestant Episcopal Church, Mr. D. Allan Locke of the Presbyterian Church, Mr. Forest Smith of the Baptist Foreign Mission Society and Dr. Barnes.

Warns of "Flaming Youth" Era After the War

A "flaming youth" era worse than in the twenties confronts America "unless home, Church, and school can avert the danger," Dr. Edwin R. Van Kleek, assistant commissioner of the New York Department of Education, has declared.

Basing his fears on present day trends toward hedonism—the doctrine that pleasure is the highest good—Dr. Van Kleek insists that "moral standards and discipline are needed by youth, but these ideas are unpalatable to the so-called 'lunatic fringe' that exists in all professions, including school teaching."

Reports Half Lutheran Chaplains Are Overseas

Of 800 Lutheran chaplains serving the armed forces of the United States, almost half are now overseas, Dr. N. M. Ylvisaker, Minneapolis, director of the service commission of the National Lutheran Council, reported to the Brotherhood of the United Lutheran Church in America at its 14th biennial convention.

Thus far, he said, more than 5,000,000 young Americans have been served in church home and centers and given the opportunity to worship at Lutheran altars, in many cases hurriedly erected near battlefields.

"The Lutheran Church, from the day its men were first called into training, fixed its aim on a ministry equal to any test which might come, no matter how trying the days of the future might be."

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